

THE LIFE
OF
OUR LORD JESUS CHRIST



THE LIFE
OF OUR SAVIOUR
JESVS CHRIST

THREE HUNDRED AND SIXTY-FIVE COMPOSITIONS
FROM THE FOUR GOSPELS
WITH NOTES AND EXPLANATORY DRAWINGS

BY

J. JAMES TISSOT

NOTES TRANSLATED BY M^{RS} ARTHUR BELL (N. D'ANVERS)

VOL. I

EN ipse stat
post parie-
tem nostrum,
respiciens per
fenestras, pro-
spiciens per
cancellus.

(Cant., II, 9.)



BEHOLD, he
standeth
behind our
wall, he look-
eth forth at the
windows shew-
ing himself
through the
lattice.

(Solom., Song II, 9.)



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C'est à vous, Monsieur Gladstone,
auquel votre pays a décerné de son vivant
le titre de Grand homme, que je dedie cette
traduction de mon livre.

Je vous remercie du grand honneur que
vous avez fait à mon œuvre en acceptant cette
dedicace

F. James Tissot

15 octobre 1897
abbaye de Beuilhon

THE LIFE OF OUR LORD JESUS CHRIST

INTRODUCTION



INTRODUCTION



ON my return from Jerusalem, in March 1887, I went to see my father, a Christian of the old fashioned sort, and a devout Catholic. I showed him my sketches, drawings, and all the documents I had brought back with me from beyond the sea. When he saw the various scenes in their exact proportions, the view of Golgotha especially, he exclaimed: «It seems I have got to change all my preconceived ideas about things! What! Is not Calvary after all, a lofty sugar-loaf mountain, covered with rocks and brushwood?» «Well, no», I replied, «Calvary, though it did occupy the summit of the town, was not more than from 20 to 22 feet high at the most. In just the same way the Holy Sepulchre was near it, but under conditions totally different from what you imagine. Your error is very much that of most of the faithful. For a long time the imagination of the christian world has been led astray by the fancies of artists; there is a whole army of delusions to be overturned, before any ideas can be entertained approaching the truth in the slightest degree. All the schools of art have worked, more or less conscientiously, to lead astray public opinion in these matters. Some of these schools, pre-occupied, as were those of the Renaissance, with the setting of the scenes represented, others, like those of the mystics, with the inner meaning of the various events, were of one accord in ignoring the evidence of history, and dispensing with topographical accuracy. Is it not time in this exact century, when such words as nearly or almost, have no longer any value, to restore to reality — I do not say to realism — the rights which have been filched from it?»

This is why, attracted as I was by the divine figure of Jesus and the touching scenes recorded in the Gospels, I determined to go to Palestine on a pilgrimage of exploration, hoping to restore to those scenes as far as possible the actual aspect assumed by them when they occurred. For this, was it not indeed absolutely necessary to study on the spot, the configuration of the landscape, and the character of the inhabitants, endeavouring to trace back from their modern representatives through successive generations, the original types of the races of Palestine, and the various constituents which go to make up what is called antiquity?

I started on October 15th 1886. I was then just fifty years old.

Arrived in Egypt, I recognized immediately that I had no disillusioning to dread there. Alexandria and Cairo alone were enough to recompense me for my journey, for they impressed me at once with a sense of their antiquity. With such data before me, it seemed almost unnecessary to go further, for here the past was palpable in the actual present, and it appeared to me easy enough to remove the thin layer of modernism encrusting it, so as

to bring to light without delay the vestiges of olden times. When I got to Palestine, however, my impressions were different ; I felt that Africa is not the whole of the Orient, that there, race, customs, materials of the towns, and yet more the landscapes, the structure of the soil, were all dissimilar to those of the Holy Land. Then, when I went further north to Nazareth, to Lebanon, to Damascus, I felt the presence of the Turkish race, that is to say, of men from the more northerly Turkey, who bring with them their manners, their sensuality, their peculiar costumes, such as their robes lined with fur and loaded with embroidery, requiring quite special adjustment. I was then able, by a comparison between the north and the south to evolve for myself a more complete, and at the same time, a more precise idea of the Land of Judæa. I recognized, for instance, in the Jewish costume the use of the sash, required by law, which ordered the separation of the pure from the impure ; and also the use of that piece of material of the form of a scarf with four corners, which the Jews always wear over their other garments, each corner bearing the four letters of the Jewish name for Jehovah. J. H. V. H. — With the women, the hair was completely covered and their draperies disguised the form of the body as much as possible, in obedience to that same refinement of modesty which led to the regulation of the height of the steps leading up to the temple.

With regard to the general character of the buildings, the differences were equally striking. In Africa and the North of Palestine, where wood is employed, the design and decorations alike of private houses and public edifices are quite unlike those of Judæa, where wood is not to be had, and where it never was to be had, for we know that that used in the construction of the palaces and of the porches of the Temple was brought from Lebanon. Every house had a dome surmounting the roof, and this dome could be very distinctly seen, the numerous groups of rounded roofs contrasting very forcibly with the flat ones of Northern and Southern towns.

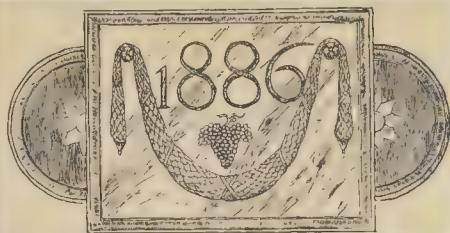
These general data put me on the right tack for the studies I had to pursue. *All that was now needed was intuition.* Every work, no matter what, has its own ideal ; and the ideal of mine was truth, the truth of the life of Christ. To reproduce with fidelity the divine personality of Jesus, to make Him live again before the eyes of the spectators, to call up the very spirit which shone through His every act, and through all His noble teaching ; what could be more fascinating, and at the same time more difficult ? I had to identify myself as much as possible with the Gospels ; to read them over and over again a hundred times, and there is no doubt that it is in the Holy Land itself, on the very spots where all the sublime scenes described took place, that the mind is best attuned alike to receive and grasp the significance of every impression. Sometimes, indeed, as I trod the very path over which the feet of the Saviour had passed ; when I realized that my eyes were reflecting the very landscape on which He had gazed, I felt that a certain receptivity was induced in my mind which so intensified my powers of intuition, that the scenes of the past rose up before my mental vision in a peculiar and striking manner. In the same way, penetrated as I became with the spirit of the race to which the actors in these scenes belonged, realizing as I did, the character of the districts in which they lived and moved ; with the local colour of the familiar objects by which they were surrounded ; when, thus prepared, I meditated on any special incident in its own particular sanctuary, and was thus brought into touch with the actual setting of every scene, the facts I was anxious to evoke were revealed to me in all their ideality and under the most striking forms. Is not the artist, indeed, a kind of sensitive plant, the activity of which, when concentrated on a certain point, is intensified, and through a kind of hyperæsthesia, is powerfully affected by contact with objects outside of itself ;

this contact producing vivid images on the brain? — I will not enter here into the details of the brilliant light, almost amounting to divination, which was thrown on various points by the sight of certain stones, and certain apparently insignificant topographical details; to do so would be to risk being accused of mysticism. I realized fully that what I still needed to complete the necessary education for my task was quiet meditation. Indispensable as this is to every one who contemplates an important work, is it not especially needed, when what is in prospect is a journey to the Holy Land, where every plot of ground is a sanctuary? I did my very utmost, therefore, to secure for myself this final preparation.

The Gospels, having never yet been treated in the graphic manner proposed by me, I had found — all important point for an artist — altogether untrodden ground, where I need have no fear of plagiarism. The remembrance of the works of other masters hampered me not at all, for I did not see as they had done. What I sought, I repeat once more was to have my emotions acted on directly by the life of Our Lord, by traversing the same districts as He did, by gazing upon the same landscapes, and by hunting out the traces of the civilization, which prevailed during His lifetime. The outcome of all this, is a series of pictures, the result of vivid and sincerely rendered impressions, which I now present to the public. I must add that, in addition to authorized authorities, I have consulted a vast number of valuable manuscripts. Amongst the ancients: Josephus, the Talmud, the Apocryphal Gospels, the earliest Christian authors; amongst the moderns, Von Munk, D' Sepp, Stapfer, P. Didon and P. Ollivier, have helped me greatly. The plan in relief of the Temple of Herod, so conscientiously executed by the German Architect, Herr Schieck, served as the basis of my reconstitution of the same building. I also consulted Catherine Emmerich, whose visions, generally so precise, impressed me greatly.

Now that my meditations have taken tangible form, and after ten years of work this new life of Our Saviour Jesus Christ is about to appear, bearing the precise character of things actually seen and experienced, I must just add: I do not pretend to assert that the events I recall happened exactly as I relate them; far from that. I have only endeavoured to supply a personal interpretation based on serious data, and intended to remove as far as possible vague and uncertain impressions. I have thus, I hope, accomplished a useful work, I have taken one step in the direction of the truth, and set up one landmark which will point the way to be followed for penetrating yet further into this inexhaustible subject. If some other in his turn wishes to study and elucidate it yet further, let him make haste; for the data still existing, the documents of past centuries still surviving, will, doubtless, ere long in these days of the invasion of the engineer and the railway, disappear, before the irresistible impulse of the aggressive modern spirit.

JAMES TISSOT.





DIVISION OF THE WORK



THE HOLY CHILDHOOD

THE MINISTRY

THE HOLY WEEK

THE PASSION

THE RESURRECTION



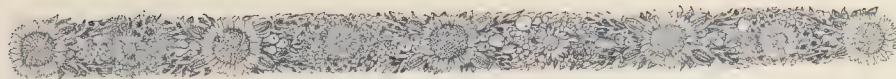
Lamps in the Mosque of El-Aksa. J. J. I

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THE HOLY CHILDHOOD





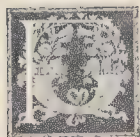


THE HOLY CHILDHOOD



Vision of Zacharias

Saint Luke — Chap. 1



ACTUM est autem, cum sacerdotio fungeretur in ordine vicis suæ ante Deum,

9. Secundum consuetudinem sacerdotii, sorte exiit ut incensum poneret, ingressus in templum Domini.

10. Et omnis multitudo populi erat orans foris hora incensi.

11. Apparuit autem illi angelus Domini, stans a dextris altaris incensi.

12. Et Zacharias turbatus est videns, et timor irruit super eum.

13. Ait autem ad illum angelus: Ne timeas, Zacharia, quoniam exaudita est deprecatio tua; et uxor tua Elisabeth pariet tibi filium, et vocabis nomen ejus Joannem.



AND it came to pass, that while he executed the priest's office before God in the order of his course,

9. According to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord.

10. And the whole multitude of the people were praying without at the time of incense.

11. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense.

12. And when Zacharias saw him, he was troubled, and fear fell upon him.

13. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.



Zacharias and the Angel

14. Et erit gaudium tibi et exultatio, et multi in nativitate ejus gaudebunt.

15. Erit enim magnus coram Domino; et vinum et siceram non bibet, et Spiritu sancto replebitur adhuc ex utero matris suæ.

16. Et multos filiorum Israel convertet ad Dominum Deum ipsorum.

17. Et ipse præcedet ante illum in spiritu et virtute Eliæ, ut convertat corda patrum in filios, et incredulos ad prudentiam justorum, parare Domino plebem perfectam.

18. Et dixit Zacharias ad angelum : Unde hoc sciam? ego enim sum senex, et uxor mea processit in diebus suis.

19. Et respondens angelus dixit ei : Ego sum Gabriel, qui adsto ante Deum. Missus sum loqui ad te, et hæc tibi evangelizare.

20. Et ecce eris tacens, et non poteris loqui, usque in diem quo hæc fiant, pro eo quod non credidisti verbis meis, quæ implebuntur in tempore suo.

21. Et erat plebs expectans Zachariam; et mirabantur quod tardaret ipse in templo.

22. Egressus autem, non poterat loqui ad illos, et cognoverunt quod visionem vidisset in templo. Et ipse erat innuens illis, et permansit mutus.

14. And thou shalt have joy and gladness; and many shall rejoice at his birth.

15. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb.

16. And many of the children of Israel shall he turn to the Lord their God.

17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

18. And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19. And the angel answering said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings.

20. And, behold, thou shalt, be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21. And the people waited for Zacharias, and marvelled that he tarried so long in the temple.

22. And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple. For he beckoned unto them, and remained speechless.



We know that the Temple was situated on the plateau of Mount Moriah, of which it occupied but a very small portion. All around it were grouped the various courts for the priests and the worshippers, male and female, whilst these courts were surrounded, in

their turn, by the so-called *Chel*, a kind of narrow rampart to which Gentiles were not admitted.

Another and larger enclosure, intended for the general public, bore the name of the Court of the Gentiles; beyond which the esplanade extended to the Cloisters, which entirely surrounded it; on the south, the Royal Cloister, with four rows of columns; on the east, the Porch of Solomon, including two rows of columns only; on the west and north, simple cloisters, less frequented than the others, because they were too much exposed to the heat of the Sun.



Fountain of the Virgin at Ain-Karim.

J.-J. T.

The temple properly so called was divided into three parts: the vestibule, called the *Olam*, the Holy Place, called the *Hekal*, and the Holy of Holies, entered by the High Priest only. The *Hekal* was separated from the Holy of Holies by a double curtain, between the two portions of which a space was left wide enough for a low wall one cubit high, which extended right across. In front of this curtain which Saint Mark designates by the Greek word «*Catapetasma*», and which Josephus asserts he saw at Rome amongst the spoils of the Temple, still all stained with the blood from the daily sprinklings, was the Altar of sweet-smelling incense. It was a small table of *shittim* wood, which is a kind of acacia, covered with thin plates of gold, and one cubit wide by two high. At each of the four corners rose a pointed horn, and it was surrounded by a floral ornamentation, forming a kind of crown. Incense was offered up twice every day, in the morning and the evening by the priest on whom the lot fell for the performance of this service. This incense was prepared in a peculiar manner: seven different plants were used, and one of these plants, known to the Abtinos family, whose business it was to make the incense, had the property, when burnt, of rising in an upright column of smoke, instead of dispersing in clouds on issuing from the censer. The Priest on duty brought the censer, a vessel made of fine *Pernaim* gold, with a long handle, into the *Hekal* and, having first put fire in it, taken from the Altar of Burnt Offerings, he added the incense, placed the sacred vessel containing, it on the altar and withdrew from the Holy Place. The smoke which rose up from the burning incense was very thick and escaped in masses through the little windows overlooking the vestibule, above the door adorned with a golden vine and thence made its way through the upper part of the entrance to the *Olam*, the lower portion of which was closed by the curtain from Babylon, embroidered with flowers, referred to by Josephus. Sometimes, when the wind blew from the West, the scent of the incense burning in the Temple was perceptible some six leagues off, on the borders of the Dead Sea and at Jericho. Rabbi Eleazer ben Doly relates that the goats on his father's property on the Ackuras Mountains, used to sneeze when they smelt the incense.

At the time of Herod, the Ark was no longer in the Temple, but a stone was preserved there which was said to have upheld it and to which the name of the « Schetiyah » was given. It rose to a height of about three finger-lengths from the ground and ceremonial usage required that the Hig Priest should place the censer of incense upon it, on the Day of Atonement. Tradition relates that this stone was the first work of God here below, and that from it the earth issued forth and spread towards the four points of the compass : this is why the Schetiyah is called the Foundation Stone.

Here are a few details as to the costume of the priest. He wore a robe of white linen, woven in such a manner that a pattern like that of a chess board was formed in the material. This robe was kept in place by bands fastened to the shoulders, and the sleeves were arranged so that they escaped being stained with the blood of the victims constantly handled



by their wearers. The Levite wore a particular kind of sash, made of very light stuff, wrinkled like the skin of a snake. It was adorned from end to end with purple, azure-blue and scarlet embroideries, and was about four finger-lengths wide by thirty five cubits long. To dispose of a sash so long, it had to be wound round and round a very great number of times. To begin with, it was passed three times round the upper part of the chest, then a great bow was made, the two divisions of which fell down in front to the thighs; then the sash was wound round three times more, rather lower down than before, and a second bow was made with drooping loops. Yet again the sash was wound round, this time till it reached the hips. Even now there still remained two long ends, and, to prevent them from dropping on the ground, they were passed through the nine bands round the body and carried up to the shoulders, where they were fastened, and from which they drooped, more or less according to the figure of the wearer.

The priests had to walk barefoot on the cedar floor of the Hekal and on the flagstones of the Court of the Priests. Various maladies resulted from this rule, and it was the special duty of a doctor, who lived in the El Moked, or chamber adjoining the Court of the Priests, to cure these ailments. The name has been preserved of a certain Rabbi Ben Ahai, who was said to be very skilful in effecting cures. He subjected his patients to a particular diet, forbidding them to drink water when they ate meat, and prescribing a different wine to be taken with each article of food.

In this same El Moked, a fire was kept up, at which old men were allowed to warm themselves. It is even said that beneath the two courts just mentioned and behind the rooms where the musicians kept their instruments, a kind of heating apparatus was arranged, consisting of pipes running beneath the flagstones, through which passed the hot air from the pavilion.

Beneath the Priest's Court, there was a passage through which could pass any of those who, in their nocturnal vigil, had contracted any impurity. All these details are given in the Talmuds.

The Testing of the Suitors of the Virgin



The Testing of the Suitors of the Virgin

According to the Apochryphal Gospels, the claims of the various suitors of the Holy Virgin were tested in the following manner. The suitors, who had all to be of the race of David, and must none of them have contracted any other alliance, each brought with him a rod. All these rods were placed in the Holy of Holies, and the owner of the rod which should flower would be the one chosen to be the husband of Mary. The legend tells us that there were three thousand suitors, but that Joseph, dreading the test, held himself aloof on the appointed day; however, the High Priest, Abiathar, wearing the sacerdotal robes

with the twelve bells, came forth from the Holy of Holies, bearing in his hand the rod of Joseph, which had been pointed out to him by an angel. When it was given to Joseph, a white dove issued from it and soaring up to Heaven, disappeared.

When the High Priest had to enter the Holy of Holies, a long cord was fastened round his waist, the end of which trailed far behind him and remained outside in the Hekal, whilst the wearer, drawing aside in succession the various curtains, passed beyond them and disappeared. If the tinkling of the twelve bells at the edge of his robe ceased for too long at a time, the watchers concluded that death had overtaken him, and as no one was allowed to enter the Holy of Holies under any pretext whatever, the body was drawn out by means of the cord.

Betrothal of the Holy Virgin and St. Joseph

Saint Luke — Chap. I



In mense autem sexto, missus est angelus Gabriel a Deo in civitatem Galilææ, cui nomen Nazareth,

27. Ad virginem desponsatam viro, cui nomen erat Joseph, de domo David, et nomen virginis Maria.



Jewish weddings were celebrated on the fourth day of the week, or the fifth if the bride were a widow. It must, therefore, have been on a Wednesday or a Thursday, that the marriage of Joseph and Mary took place. The bride always entered her new home at sunset. This part of the ceremony was looked upon as most important; and the marriage itself was also sometimes spoken of as the Reception or Introduction of the wife. The bride and bridegroom often each



AND in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

27. To a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.



wore a crown. They advanced to the sound of a drum and other instruments of music, beneath a canopy of painted material, from which, in the case of wealthy families, ornaments of gold were suspended.

Sometimes the canopy of painted stuff, was replaced by a cupola of woven papyrus stems, forming a kind of trellis work, from which all manner of objects hung down. Often too, the bridal crowns bore plaques of gold, on which were representations of



The Betrothal of the Holy Virgin and St. Joseph

towns, either engraved or in «repoussé» work, known as Golden Tower ornaments. In other cases the crowns were made of brocade, or some sort of gleaming stuff, or even of petrified materials, adorned with paintings in sulphur, or yet again of petrified olive leaves. All this accumulation of details, which varied slightly at different times, reflects very clearly the manners and customs of this transition period.



The Annunciation

Saint Luke — Chap. I



L ingressus angelus ad eam, dixit : Ave, gratia, plena; Dominus tecum; benedicta tu in mulieribus.

29. Quæ cum audisset, turbata est in sermone ejus, et cogitabat qualis esset ista salutatio.

30. Et ait angelus ei : Ne timeas, Maria, invenisti enim gratiam apud Deum :

31. Ecce concipies in utero, et paries filium, et vocabis nomen ejus Jesum.

32. Hic erit magnus, et Filius Altissimi vocabitur; et dabit illi Dominus Deus sedem David patris ejus; et regnabit in domo Jacob in æternum.

33. Et regni ejus non erit finis.



AND the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee : blessed art thou among women.

29. And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

30. And the angel said unto her : Fear not, Mary, for thou hast found favour with God.

31. And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

32. He shall be great, and shall be called the Son of the Highest; and

the Lord God shall give unto him the throne of his father David;

33. And he shall reign over the house of Jacob for ever; and of his kingdom



Plan of the House of Nazareth.

The double pointed lines indicate the actual site of the house.
1 Fifteen steps leading from the Church to the sanctuary.

2 Chapel of the Angel.
3 Chapel of the Annunciation.
4 Broken column.
5 Walled in column.

6 Entrance to the dark chapel.
7 The dark chapel.
8 Altar of the Flight into Egypt.
9 Steps leading up to the Kitchen of the Holy Virgin.
10 Staircase communicating with the Vestry.
11 Kitchen of the Holy Virgin.



34. Dixit autem Maria ad angelum : Quomodo fiet istud, quoniam virum non cognosco?

35. Et respondens angelus dixit ei : Spiritus sanctus superveniet in te, et virtus Altissimi obumbrabit tibi. Ideoque et quod nascetur ex te Sanctum, vocabitur Filius Dei.

36. Et ecce Elisabeth cognata tua, et ipsa concepit filium in senectute sua; et hic mensis sextus est illi, quæ vocatur sterilis;

37. Quia non erit impossibile apud Deum omne verbum.



The Holy Virgin as a girl. 4-d.1

there shall be no end.

34. Then said Mary unto the angel : How shall this be, seeing I know not a man?

35. And the angel answered and said unto her : The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee : therefore also that holy thing which shall be born of thee shall be called the Son of God.

36. And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age : and this is the sixth month with her, who was called barren.

37. For with God nothing shall be impossible.

38. Dixit autem Maria : Ecce ancilla Domini, fiat mihi secundum verbum tuum. Et discessit ab illa angelus.

38. And Mary said : Behold the handmaid of the Lord ; be it unto me according to thy word. And the angel departed from her.

The Visitation

Saint Luke — Chap. 1



RESURGENS autem Maria in diebus illis, abiit in montana cum festinatione, in civitatem Juda ;

40. Et intravit in domum Zachariæ, et salutavit Elisabeth.

41. Et factum est, ut audivit salutationem Mariæ Elisabeth, exultavit infans in utero ejus ; et repleta est Spiritu sancto Elisabeth.

42. Et exclamavit voce magna, et dixit : Benedicta tu inter mulieres, et benedictus fructus ventris tui.

43. Et unde hoc mihi ut veniat mater Domini mei ad me ?

44. Ecce enim, ut facta est vox salutationis tuæ in auribus meis, exultavit in gaudio infans in utero meo.

45. Et beata, quæ credidisti, quoniam perficientur ea quæ dicta sunt tibi a



AND Mary arose in those days, and went into the hill country with haste, into a city of Juda ;

40. And entered into the house of Zacharias, and saluted Elisabeth.

41. And it came to pass, that, when

Elisabeth heard the salutation of Mary, the babe leaped in her womb ; and Elisabeth was filled with the Holy Ghost.

42. And she spake out with a loud voice, and said : Blessed art thou among women, and blessed is the fruit of thy womb.

43. And whence is this to me, that the mother of my Lord should come to me ?

44. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe

leaped in my womb for joy.

45. And blessed is she that believed : for there shall be a performance of



The Visitation.

J.-J. T.

Domino.

56. Mansit autem Maria cum illa quasi mensibus tribus, et reversa est in domum suam.

57. Elisabeth autem impletum est tempus pariendi, et peperit filium.

58. Et audierunt vicini et cognati ejus quia magnificavit Dominus misericordiam suam cum illa, et congratulabantur ei.

59. Et factum est in die octavo, venerunt circumcidere puerum, et vocabant eum nomine patris sui Zachariam.

60. Et respondens mater ejus dixit : Nequaquam, sed vocabitur Joannes.

61. Et dixerunt ad illam : Quia nemo est in cognatione tua qui vocatur hoc nomine.

62. Innuebant autem patri ejus, quem vellet vocari eum.

those things which were told her from the Lord.

56. And Mary abode with her about three months, and returned to her own house.

57. Now Elisabeth's full time came that she should be delivered, and she brought forth a son.

58. And her neighbours and her cousins heard how the Lord had shewed great mercy upon her, and they rejoiced with her.

59. And it came to pass, that on the eighth day they came to circumcise the child, and they called him Zacharias, after the name of his father.

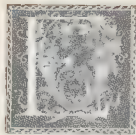
60. And his mother answered and said : Not so, but he shall be called John.

61. And they said unto her : There is none of thy kindred that is called by this name.

62. And they made signs to his father, how he would have him called.

The Magnificat

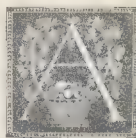
Saint Luke Chap. i



ait Maria : Magnificat anima mea Dominum;

47. Et exultavit spiritus meus in Deo salutari meo.

48. Quia respexit humilitatem ancillæ suæ; ecce enim ex hoc beatam me dicent omnes generationes,



ND Mary said: My soul doth magnify the Lord;

47. And my spirit hath rejoiced in God my Saviour.

48. For he hath regarded the low estate of his handmaiden; for, behold, from henceforth all generations shall call me blessed,



"THE MAGNIFICAT"



49. Quia fecit mihi magna qui potens est, et sanctum nomen ejus.

50. Et misericordia ejus a progenie in progenies timentibus eum.

51. Fecit potentiam in brachio suo, dispersit superbos mente cordis sui.

52. Deposuit potentes de sede, et exaltavit humiles.

53. Esurientes implevit bonis, et divites dimisit inanes.

54. Suscepit Israel puerum suum, recordatus misericordiæ suæ,

55. Sicut locutus est ad patres nostros, Abraham et semini ejus in sæcula.

56. Mansit autem Maria cum illa quasi mensibus tribus, et reversa est in domum suam.

49. For he that is mighty hath done to me great things, and holy is his name.

50. And his mercy is on them that fear him from generation to generation.

51. He hath shewed strength with his arm, he hath scattered the proud in the imagination of their hearts.

52. He hath put down the mighty from their seats, and exalted them of low degree.

53. He hath filled the hungry with good things, and the rich he hath sent empty away.

54. He hath holpen his servant Israel, in remembrance of his mercy,

55. As he spake to our fathers, to Abraham, and to his seed for ever.

56. And Mary abode with her about three months, and returned to her own house.

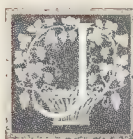


The journey from Nazareth to Ain-Karim, where Elizabeth dwelt, must have taken about four days, the way having been both steep and rough. The hills of Samaria and Judea, cutting right across the road thither, and the wild valley, known as the Wady-el-Arimaieh, or that of Robbers, which had to be traversed in going from Samaria to Jerusalem, must have made the journey extremely arduous, especially for the Holy Virgin, in the state she was then in. According to the custom of the country Mary had to ride on an ass, Joseph walking beside her. It is natural to suppose that the two travellers, after halting now and again, at the caravanseries by the way, passed the last night at Jerusalem, where Joseph probably had relations, and that they arrived at Ain-Karim, three hours journey beyond that town, early on the next day. — Was it at the first interview with Elizabeth that the Virgin uttered the hymn of the Magnificat? Was it not more likely at the time of the private out-pouring of confidences between the two, which must have taken place later on? It seems to us much more natural that it should have been then; we greatly prefer so to consider it, and we have therefore chosen, as the setting of the scene fraught with such sacred mystery, the secluded garden of Elizabeth. In the midst of an exchange of their strange and wonderful experiences, Mary was suddenly possessed by the Spirit of God, and in a kind of prophetic ecstasy, she poured forth her joy at her coming maternity, her humble acceptance of the will of the Almighty, her inspired insight into the grandeur of the Divine plan, all these various feelings, merged in her virgin soul, and so pervading

her whole personality, that for the moment her own individual life seemed as it were to be suspended. We must not, therefore, look upon the Magnificat as an outburst of loud triumphant joy, such as, if I may so express it, would be natural to an Italian woman, but as the quiet, reverent, almost whispered expression of a spirit moved to its very depths: a prayer, so intensely earnest, as to be scarcely audible, the effect of which, was yet further intensified by the dumbness of Zacharias, and the emotion of Elizabeth.

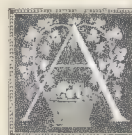
The Anxiety of Saint Joseph

Saint Matthew — Chap. 1



ACOB autem genuit Joseph virum Mariæ, de qua natus est Jesus, qui vocatur Christus.

17. Omnes itaque generationes ab Abraham usque ad David, generationes quatuordecim; et a David usque ad transmigratio- nem Babylonis, generationes quatuordecim; et a transmigratio- ne Babylonis usque ad Christum generationes quatuordecim.



AND Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

17. So all the generations from Abraham to David are fourteen generations; and from David until the



The Anxiety of Saint Joseph

carrying away into Babylon are fourteen generations; and from the carrying away into Babylon unto Christ are fourteen generations.

18. Christi autem generatio sic erat: Cum esset desponsata mater ejus Maria Joseph, antequam convenirent, inventa

18. Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before

est in utero habens de Spiritu sancto.

19. Joseph autem vir ejus, cum esset justus, et nollet eam traducere, voluit occulte dimittere eam.

they came together, she was found with child of the Holy Ghost.

19. Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.



In Chap. XVI of the so-called *Protevangelium* of St. James the Less, in the Collection of the Apocryphal Gospels, we are told that Joseph was struck with stupor, and thought to himself: «What shall I do with her? And he said: If I hide her sin, I shall be guilty according to the Law of God; and if I accuse her and betray her to the Sons of Israel, I fear that I shall be unjust and deliver the blood of the innocent to the condemnation of death. What shall I do with her? I will leave her secretly.» Such were the thoughts which haunted the mind of Joseph and hindered him in his work. — To explain the point of view of my picture, I must add that I have imagined the following scene. Joseph is in his workshop, which is on the way leading to the well. It is early morning, when the women go to fetch the water needed for the day, and Joseph's tender affection for her to whom he has recently become betrothed, leads him to watch for the moment when she will pass. Certain alarming signs about his young bride, though he had been vaguely conscious of them, had not as yet shaken his confidence in her. But now, as he watches her pass his workshop day by day, these signs of something unusual recur to his memory, his anxiety is aroused and at last the truth is forced on his mind beyond a doubt. He can no longer hope that he has been mistaken, he understands it all now; he can work no more; he abandons the task he had begun, and gives himself up to his painful forebodings.

I have accepted the tradition that Saint Joseph practised the trade of a carpenter or something similar to it. According to some traditions he made the yokes of ploughs and the wood-work of implements of husbandry. Others, founded probably on his sojourn in Egypt, say that he made the trellis-work, used, especially in that country, to make partitions between the rooms of houses, to take the place of windows and to ornament balconies. However this may be, there is no doubt that Joseph occupied a very humble position. Though he was of royal lineage, his family had retained none of its ancient splendour, and he himself lived in a quiet secluded way, congenial, doubtless, to the humility and modesty of his character.



Saint Joseph.

How old was he at the time of his betrothal to the Virgin? Traditions are by no means unanimous on this point. The Apocryphal Gospel of the Childhood of Jesus, followed by St. Jerome and some others, make him an old man. But against this must be set the Rabbinical doctrine, which looked upon the union of a young girl with an old man as a kind of profanation. Moreover, Joseph was called upon to be the protector of Mary, and the foster father of Christ during His Infancy; this double task was an arduous one: would it not be far more suitably fulfilled by a man in the prime of life, than by one already overtaken by the infirmities of age? In my representation of St. Joseph, I took as a model one of the Yemaniles, a race of Arabia Petræa, which, thanks to the autonomy it has been able to maintain in the midst of the manifold influences, which have so greatly modified other branches of the Jewish race, has remained to the present time one of the noblest and most characteristic groups of purely Jewish descent.

The Vision of St. Joseph

Saint Matthew — Chap. I



Hec autem eo cogitante, ecce angelus Domini apparuit in somnis ei, dicens: Joseph, fili David, noli timere accipere Mariam conjugem tuam; quod enim in ea natum est, de Spiritu sancto est.

21. Pariet autem filium, et vocabis nomen ejus Jesum; ipse enim salvum faciet populum suum a peccatis eorum.

22. Hoc autem totum factum est, ut adimpleretur quod dictum est a Domino per prophetam dicentem:

23. Ecce virgo in utero habebit, et pariet filium; et vocabunt nomen ejus Emmanuel, quod est interpretatum: Nobiscum Deus.

24. Exsurgens autem Joseph a somno, fecit sicut præcepit ei angelus Domini, et accepit conjugem suam.

25. Et non cognoscebat eam donec peperit filium suum primogenitum; et vocavit nomen ejus Jesum.



BUT while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost.

21. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins.

22. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying:

23. Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is: God with us.

24. Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife.

25. And knew her not till she had brought forth her firstborn son; and he called his name Jesus.

A certain number of apparitions of angels are recorded in the Bible and in many cases the sacred text describes the form under which these angels appeared.

Generally, Holy Writ speaks of them as having wings, an attribute of their mission as messengers from on high, and with these wings they cover their bodies, as if to mark the fact that they are pure spirits, released from the burden of the flesh. In other cases the wings are not mentioned, but the apparition always assumes a form which implies more or less directly, the rôle the messenger has to play here below.

Ezekiel speaks of cherubs or cherubim. The idea of the cherubs or cherubim, was, amongst the Jews, associated with the form of some animal, such as the lion, the bull or the eagle, rather than with that of a man. In some visions all four « beasts » appeared together, and each one of them had six wings, covered with eyes within and without. This was the case in the vision of Saint John the Divine, related in Revelations (Chap. IV, verses 7, 8), when he saw, in the midst of the throne and round about the throne, four beasts, the first like a lion, the second like a calf, the third with the face of a man, and the fourth like a flying eagle, « and they rest not day and night, saying : Holy, holy, holy, Lord God Almighty, which was, and is, and is to come ».

It is worthy of remark that the cherub, especially when it had the face of a man, was provided with three pairs of wings, one pair to veil the face, another to veil the body and the third used in flight. This last detail is not given in the passage of the Apocalypse just quoted, but it is very distinctly indicated elsewhere in the Bible, and this was probably the form adopted by Solomon for the Cherubim he placed near the Ark, in the Holy of Holies of the Temple at Jerusalem (I Kings, Chap. VI, verses 23-30). Those who relate the story of Saint Francis of Assissi, attribute this same form to the Angel who came to imprint on him the stigmata of the Passion.

Angelic apparitions did not, however always take place in the same manner. It is said of the Angel, who kept the gate of the earthly Paradise, after the expulsion of Adam and Eve, that he held in his hand a flaming sword, which turned every way, that is to say, according to the most probable interpretation : a peculiar kind of weapon, resembling a wheel with spokes of fire.

Moses again tells us that the Cherubim in the Tabernacle, « stretched forth their wings on high, and covered over the Mercy seat, with them, with their faces one to another toward the mercy seat ».



View of Nazareth

J.-J. I.

In the writings of Saint Paul, Saint Denis and other Fathers of the Church, the idea of angels is further worked out, and they are divided into various ranks, subordinate to each other, such as : hierarchies, orders, choirs; according to the degree of their glory, or the work appointed them to do.



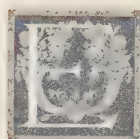
In the sketch of Nazareth given here, the little town is seen from the escarpment overlooking it on the west, from which the Jews wished to throw Jesus down at the beginning of His Ministry. On the right, can be seen the Sanctuary of the « Grotto of the Annunciation » and the « Casa Nova » of the Franciscans of the Holy Land.

In the centre rises the Mahommedan Mosque with its dome and minarets, occupying the site of the Synagogue where Jesus so often preached and performed so many of His miracles.

In the distance, towards the east, can be seen the summit of Mount Tabor, the scene of the Transfiguration, whilst, opposite to the spectator, rise the hills which surround the town, and which Jesus must often have crossed, on his way to Cana lying beyond them, or to the shores of the Sea of Tiberias, which is in the same direction, near to which so great a part of His public life was passed.

Saint Joseph seeks a lodging at Bethlehem

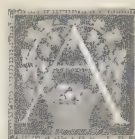
Saint Luke — Chap. 2



tribant omnes, ut profiterentur singuli in suam civitatem.

4. Ascendit aurem et Joseph a Galilæa de civitate Nazareth, in Judæam, in civitatem David, quæ vocatur Bethlehem, eo quod esset de domo et familia David;

5. Ut profiteretur cum Maria desponsata sibi uxore, prægnante.



ND all went to be taxed, every one into his own city.

4. And Joseph also went up from Galilee, out of the city of Nazareth, into Judæa, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David);

5. To be taxed with Mary his espoused wife, being great with child.



ANT. JOSEPH SEES A FOLKING AT BETHLEHEM



It is three days walk, by the direct road from Nazareth to Bethlehem ; and if you go by way of Jerusalem, four days are required.

The travellers summoned to be taxed by the decree of Cæsar Augustus, when Cyrenius was Governor of Syria, must have been very numerous, and the one caravansary the town could boast, must have been quite insufficient to accommodate them all. As a matter of fact we must understand by the «diversorium» used in the Vulgate, a simple caravansary and not a regular hostelry properly so-called, such as is implied in most French translations of the Gospels. The sort of establishment to which we apply the term of hostelry, or inn, would have been altogether foreign to the Oriental usages of the time under notice and this is still very much the case.

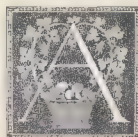
The Nativity of Our Lord and Saviour Jesus Christ

Saint Luke — Chap. 2



ACTUM est autem, cum essent ibi, impleti sunt dies ut pareret,

7. Et peperit filium suum primogenitum.



ND so it was, that, while they were there, the days were accomplished that she should be delivered,

7. And she brought forth her firstborn son.



It will be well to say a few words about this town of Bethlehem where the first years of Our Saviour's Childhood were passed.

Bethleem or Bethlehem is also known by the Hebrew name of Ephrata. These words mean the «House of Bread» and «the land or country».

The Arabs give it another name resembling the first: for they call it Bait-Lahem, or the «House of Meat».

The origin of this town dates from the most remote antiquity. Moses speaks of it in the 35th chapter of Genesis in connection with the birth of Benjamin, which took place, he tells us, when his parents had but a little way to come to Ephrath (which is the same as Bethlehem), Rachel dying immediately afterwards.



The Nativity of Our Lord and Saviour Jesus Christ

J. J. T.

At the time of the Conquest of Palestine by Joshua, Bethlehem was, like Jerusalem, inhabited by the idolatrous Canaanites, and in the division of the conquered districts, it fell to the lot of the tribe of Judah.

The situation of Bethlehem, moreover, is most beautiful. Built on the crest of the Mountains of Judah, about two leagues to the south of Jerusalem, its form is that of a crescent, one end of which is marked by the Wells of David, the other by the Grottoes of the Nativity. Between the two horns of the crescent stretches a fertile valley, the Wady-El-Karoubeh. The descent of this valley is very steep, and resembles a circus, with low, parallel walls, which keep the earth from sliding down, representing the tiers of seats. This valley presents a most charming appearance, clothed, as it is, with an abundant vegetation, in which vines, fig, olive and almond trees abound.

The view from the top of the plateau is bounded on the north by the Hill of Mar-Elias, and on the west by the Mountains of the Desert where St. John dwelt. On the East, Beit-Saour rises from the little hill where Ruth gleaned the ears of corn in the field of Boaz, whilst, beyond, can be seen the sterile stony hills, called the Wilderness. Yet further to the east the rocks of Mount Moab stretch along like a wall, the base of which is bathed by the waters of the Dead Sea. On the south, Mount Herodion forms a regular cone, on the summit of which a few ruins indicate the site of the castle of Herod. It was here that the tetrarch was interred, and later, the Crusaders raised defensive works, hence its more modern appellation of the Hill of the Franks.

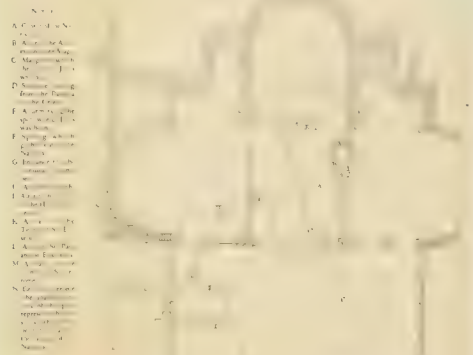
The Grottoes of the Nativity are a series of natural caves, extending for a considerable distance in the mountains, forming chambers connected with each other. As a matter of fact, shepherds, watching their flocks on the hills, availed themselves of these shelters in cold or bad weather, and it was in them that Mary and Joseph, finding no place in the caravansary, decided to take refuge.

The particular spot indicated by tradition is situated in the lower part of one of these caves, reached by two slopes, now converted into flights of stone steps.

Between the two sets of steps is a slight depression which tradition indicates as the spot to which Mary retired for the actual birth of the divine Child.

It was only after the birth that she carried Him a few paces further to a more commodious place, more sheltered from the cold, where it was possible to give the cave something of the semblance of a room.

There, says the legend, were some animals: an ox and an ass, but, however that may be, Mary found something there to serve the purpose of a crib, in which to lay her new-born child; this crib, or manger as it is generally called, is now preserved in the Church of Santa-Maria-Maggiore at Rome, where it is visited and venerated by numerous pilgrims.



The Grotto of the Nativity at Bethlehem

J. J. T.

The place rendered sacred by the birth of the Saviour naturally became a goal of pilgrimage. The early Christians flocked to it in crowds. After the revolt of the Jews, under Barcocheba, the Emperor Hadrian had a temple to Jupiter erected on the Mount of Olives, on the very scene of the Ascension; a temple to Venus, on Golgotha; and one to Adonis, above the Grottoes of Bethlehem. These three temples remained standing for one hundred and eighty years, thus providentially attesting the sites of these venerated sanctuaries, until the time when Saint Helena, mother of the Emperor Constantine, replaced them with basilicas, in honour of Jesus Christ.

The Basilica of Bethlehem is still standing, and with the exception of the façade, which is hidden by massive buildings, is almost intact.

The Interior consists of five naves, divided by rows of columns with Corinthian capitals, which were probably taken from the ruins of the Temple of Jerusalem, which was doubtless the source of much of the material used in the basilicas of St. Helena, erected in an extremely short space of time.



A Typical Jewish Armenian.

J.-J. T.

Gloria in Excelsis Deo

Saint Luke — Chap. 2



L pastores erant in regione eadem vigilantes, et custodientes vigiliis noctis super gregem suum.

9. Et ecce angelus Domini stetit juxta illos, et claritas Dei circumfulsit illos, et timueront timore magno.

10. Et dixit illis angelus : Nolite timere ; ecce enim evangelizo vobis gaudium magnum, quod erit omni populo :

11. Quia natus est vobis hodie Salvator, qui est Christus Dominus, in civitate David.



AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

9. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them : and they were sore afraid.

10. And the angel said unto them, Fear not : for, behold, I bring you good tidings of great joy, which shall be to all people.

11. For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

verbo quod dictum erat illis de puero hoc.

18. Et omnes qui audierunt mirati sunt, et de his quæ dicta erant a pastoribus ad ipsos.

19. Maria autem conservabat omnia verba hæc, conferens in corde suo.

made known abroad the saying which was told them concerning this child.

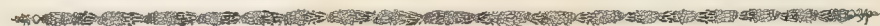
18. And all they that heard it wondered at those things which were told them by the shepherds.

19. But Mary kept all these things, and pondered them in her heart.



The Old Testament (Micah, chap. IV, verse 8) refers to a «Tower of the flock, the stronghold of the daughter of Sion», which served as a refuge to the shepherds and their charges, in cases of nocturnal surprise. The Targum calls it the Tower of Eder, and prophesies that it will be on it that the Messiah will appear on the last day. We are, I think, justified in supposing it to have been the scene of the apparition of the angels, though there is no positive evidence on the point. Similar towers were to be seen in more than one place on hills in country districts. Even at the present day, the Arabs have recourse to such towers to protect them from the attacks of the Bedouins, but there was one special peculiarity of the shelters between Bethlehem and the Holy City, and that was, the rearing in them of the ewes, rams and young bulls, destined for the daily sacrifices of the Temple.

The Gospels tell us, that when the shepherds were surprised by the angels, they were «abiding in the fields, keeping watch over their flocks by night». The night was always divided into three so-called watches, the shepherds changing guard every three hours, during the short night of the summer, and every four hours, during the longer night of the winter. In the latter case, the first watch ended at ten, and the second at two, whilst the third lasted till day-break. The shepherds on guard gathered round a camp fire, whilst waiting their turn to rest, and it must have been to those thus waiting, that the angels appeared. They would, of course, wake their comrades, to tell them the wonderful news, after which they all went to Bethlehem, where they found and worshipped the Holy Child.



Presentation of Jesus in the Temple

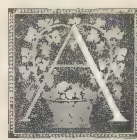
Saint Luke — Chap. 2



Postquam impleti sunt dies purgationes ejus secundum legem Moysi, tulerunt illum in Jerusalem, ut sisterent eum

Domino,

23. Sicut scriptum est in lege Domini:



And when the days of her purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord,

23. As it is written in the law of the

Quia omne masculinum adaperiens vulvam, sanctum Domino vocabitur ;

24. Et ut darent hostiam secundum quod dictum est in lege Domini, par turturum, aut duos pullos columbarum.

25. Et ecce homo erat in Jerusalem, cui nomen Simeon ; et homo iste justus et timoratus, expectans consolationem Israel, et Spiritus sanctus erat in eo.

26. Et responsum acceperat a Spiritu sancto, non visurum se mortem, nisi prius videret Christum Domini.

27. Et venit in spiritu in templum. Et cum inducerent puerum Jesum parentes ejus, ut facerent secundum consuetudinem legis pro eo,

28. Et ipse accepit eum in ulnas suas, et benedixit Deum, et dixit :

29. Nunc dimittis servum tuum, Domine, secundum verbum tuum in pace,

30. Quia viderunt oculi mei salutare tuum,

31. Quod parasti ante faciem omnium populorum ;

32. Lumen ad revelationem gentium, et gloriam plebis tuæ Israel.

33. Et erat pater ejus et mater mirantes super his, quæ dicebantur de illo.

34. Et benedixit illis Simeon, et dixit ad Mariam matrem ejus : Ecce positus est hic in ruinam et in resur-

Lord, Every male that openeth the womb shall be called holy to the Lord ;

24. And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtledoves, or two young pigeons.

25. And, behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him.

26. And it was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

27. And he came by the Spirit into the temple : and when the parents brought in the child Jesus, to do for him after the custom of the law,

28. Then took he him up in his arms, and blessed God, and said,

29. Lord, now lettest thou thy servant depart in peace, according to thy word :

30. For mine eyes have seen thy salvation,

31. Which thou hast prepared before the face of all people :

32. A light to lighten the Gentiles, and the glory of thy people Israel.

33. And Joseph and his mother marvelled at those things which were spoken of him.

34. And Simeon blessed them, and said unto Mary his mother, Be-

hold, this child is set for the fall and



The Aged Simeon.

J J T

rectionem multorum in Israel, et in signum cui contradicetur ;

35. Et tuam ipsius animam pertransibit gladius, ut revelentur ex multis cordibus cogitationes.

36. Eterat Anna prophetissa, filia Phanuel, de tribu Aser : hæc processerat in diebus multis, et vixerat cum viro suo annis septem a virginitate sua.

37. Et hæc vidua usque ad annos octoginta quatuor ; quæ non discedebat de templo, jejuniis et obsecrationibus serviens nocte ac die.

38. Et hæc, ipsa hora superveniens, confitebatur Domino, et loquebatur de illo omnibus qui expectabant redemptionem Israel.

rising again of many in Israel, and for a sign which shall be spoken against ;

35. Yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed.

36. And there was one Anna, a prophetess, the daughter of Phanuel, of the tribe of Aser : she was of a great age, and had lived with an husband seven years from her virginity ;

37. And she was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day.

38. And she coming in that instant gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem.



The Presentation of Jesus in the Temple.

J. J. T.

The Presentation of Our Saviour Jesus Christ in the Temple must have taken place at the top of the steps which led up from the Court of the Women (Azarath naschim) to the Court of the Men and to that of the Priests, where was the Altar of Burnt Sacrifice.

In the Court of the Women were five receptacles for offerings, which fact led to this court being called in the Gospels the «gazophylacium». At certain hours services with singing and processions, were performed in it. The Prophetess Anna who served God with fastings and

prayers night and day in the Temple evidently witnessed the Presentation of Jesus; which must have taken place in the morning according to the rules of the Temple.

In the background of my picture on p. 24 can be seen a terrace overlooking the court above the three entrance gateways, from which the women looked on at important ceremonies. On these occasions this terrace was supplemented by a kind of trellis-work balcony, which to some extent concealed from those outside what was going on. From this point of view the Altar of Burnt offerings, the ceremonies of sacrifice, with other details of the services, could be seen between the intervening columns.

This arrangement left the Court of the Women vacant for the crowds of men who failed to find room in their own court, which as a matter of fact, was not large enough to hold more than two thousand.

Below the terrace at the four corners of the Court of the Women were four chambers left open to the sky. In that on the south-west were kept the stores of oil and wine used in the Temple services; it was called the «Oil-Chamber».

That on the south-east was reserved to the Nazarites or abstainers where they had the pulse boiled which they had brought with them to offer in sacrifice. The Nazarites had to shave their heads and burn the hair thus cut off in the fire under the sacrifice on the altar.

In the chamber at the northern corner of the Court of the Women the wood used in the sacrifices on the Altar of Burnt offerings was sorted. Those priests whose physical infirmities unfitted them for the service of the Altar were employed to inspect this wood and lay aside any of it which was worm-eaten. The fourth chamber, at the north-east corner, was reserved to Lepers.

The Court of the Women was entered on the east of the Temple by the Beautiful or Corinthian Gate; crossing this Court, which was about sixty-five and a half yards long, the worshipper found himself opposite the doorway, where, as we have already stated, the presentations took place. It was reached by a semi-circular staircase of fifteen steps, corresponding with the fifteen Psalms called the «Degrees» chanted one on each step during the libations.

These steps were very low; three taken together only gave a height of half a cubit, so that the whole fifteen steps represented but five cubits, which gives a total height of about four and a half feet. It is Josephus who gives us these details and they help us to understand the legend, telling how Mary when presented in the Temple at the age of three years, cleared all the steps at one bound. This, which would have been impossible with an ordinary staircase, would thus really have been a very simple matter.

This fact quite escaped the painters who have followed the legend in their treatment of the subject of the Presentation of the Virgin, as Tintoretto did in his picture in the Venetian Academy.

The greater number of those who have endeavoured to restore the plan of the Temple of Herod place the Nicanor gate between the Court of the Women and that of the Men, at the head of the semi-circular staircase of the fifteen steps or of the Psalms, of which we have just spoken. They indicate on the east, as the Entrance to the Court of the Women, the Beautiful



or Corinthian Gate, spoken of in the Acts of the Apostles in the account of the healing of the lame man by Saint Peter and Saint John.

On this last point they are right; but they ignore what is nevertheless certain, that the three names: Beautiful, Corinthian and Nicanor all denote one and the same entrance. The Talmud, in fact, in the Midoth Treatise, places the Nicanor Gate exactly on the site of the Beautiful or Corinthian Gate and it agrees on this point with Josephus. This remark seems to us to throw a new light on the commentary on the passage in the Acts of the Apostles which we have just quoted.

The actual Gates of the Gateway in question were of Corinthian brass, hence the name of Corinthian Gate. They were brought from Alexandria by a certain Nicanor and it is said miraculously saved from shipwreck. This was the only Gate way not overlaid with plaques of Gold because, as the Talmud tells us, the brass of which it was made, itself gleamed as brightly as gold; hence the name of Beautiful. The gates it adds were so heavy, that it took eighteen Levites to close them. We must make allowance here of course for the exaggeration so habitual in the Talmuds.

Lastly, on the rampart enclosing the sacred enceinte of the Temple there were pillars of marble, on which were inscriptions threatening with death any heathen who should dare to pass the limits prescribed by them. One of these pillars discovered by M. Clermont-Ganneau, in a house in Jerusalem, is actually now in the Constantinople Museum, and the Hebrew Museum of the Louvre in Paris has a cast of it.

The Magi on their Journey

Saint Matthew — Chap. 2



UM ergo natus esset Jesus in Bethleem Juda, in diebus Herodis regis, ecce Magi ab Oriente venerunt Jerosolymam,

2. Dicentes: Ubi est qui natus est rex Judæorum? vidimus enim stellam ejus in Oriente, et venimus adorare eum.



ow when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

2. Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.



The Book of Daniel speaks of Magi or soothsayers who were in the service of King Nebuchadnezzar, who studied astronomy and interpreted dreams. Those referred to in the Gospels seem to have been not only wise men, but Kings or Sheiks of Chaldea and its neighbourhood. They too were addicted to the study of the heavenly bodies and perhaps also worshipped them, which explains the immediate attention they accorded to a sign appearing in the heavens at

the moment of the birth of the Messiah. The colour of their undergarments, which was yellow, indicated their profession.

What was the star referred to in the sacred record? There is absolutely no positive evidence on this point. Some think it was a comet or some other similar body. Others are of opinion that it was a meteor resembling more or less a shooting star, which trailed slowly along at a little distance from the ground, so as actually to guide the steps of the Magi. The Gospel seems to sanction the latter interpretation when it says: the star «came and stood over where the young child was», a star properly so-called would not have indicated the spot with such precision. However that may be, it is clear that the significance of the sign was revealed in some way to the Magi. The prophecy of Balaam to which reference is generally made does not appear sufficiently precise. Balaam merely said: «There shall come a star out of Jacob» and judging from the context, the word star is evidently used in a figurative sense, so that it could only give a very vague indication, quite insufficient to explain the determination of the Magi.

Had the travellers exchanged ideas previous to their arrival? It is very probable that they had. No doubt their caravans, though they started from different points, met beyond the Jordan, on the side of the Mountains of Moab, whence they entered the Promised Land, still preceded by the star. This is the moment represented in my picture. The district they are crossing is near the Holy City; it shews the volcanic hills on the shores of the Dead Sea, between Jericho, the Kedron valley and Jerusalem.

The Wise Men and Herod

Saint Matthew — Chap. 2



ADIENS autem Herodes rex, turbatus est, et omnis Hierosolyma cum illo.

4. Et congregans omnes principes sacerdotum et scribas populi, sciscitabatur ab eis ubi Christus nasceretur.

5. At illi dixerunt ei: In Bethleem Judæ; sic enim scriptum est per prophetam:

6. Et tu Bethleem, terra Juda, nequam minima es in principibus Juda; ex te enim exiet dux qui regat populum meum Israel.



WHEN Herod the king had heard these things, he was troubled, and all Jerusalem with him.

4. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

5. And they said unto him, In Bethleem of Judæa: for thus it is written by the prophet,

6. And thou Bethleem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor, that shall rule my people Israel.



7. Tunc Herodes, clam vocatis Magis, diligenter didicit ab eis tempus stellæ quæ apparuit eis.

8. Et mittens illos in Bethleem, dixit : Ite, et interrogate diligenter de puero ; et cum inveneritis, renuntiate



7. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared.

8. And he sent them to Bethleem, and said, Go and search diligently for the young child ; and when ye have found



THE ADORATION OF THE MAGI



mihi ut et ego veniens adorem eum.

9. Qui cum audissent regem, abierunt.

him, bring me word again, that I may come and worship him also.

9. When they had heard the king, they departed.



The advisers consulted by Herod belonged to the Sanhedrim, the supreme national tribunal of the Jewish people. This Sanhedrim consisted of seventy-one members divided into three classes, or, as we should say now, chambers. The first chamber consisted of the Chief-priests also called Princes, who either were or had been in office and the heads of the twenty-four sacerdotal families; the second included the scribes and doctors of the law and the third the elders or notable men of the Jewish nation.

The Adoration of the Magi

Saint Matthew — Chap. 2



ECCE stella quam viderant in Oriente antecedeat eos, usque dum veniens staret supra ubi erat puer.

10. Videntes autem stellam, gavisunt gaudio magno valde.

11. Et intrantes domum, invenerunt puerum cum Maria matre ejus, et proclidentes adoraverunt eum; et apertis thesauris suis, obtulerunt ei munera, aurum, thus et myrrham.



ND, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was.

10. When they saw the star, they rejoiced with exceeding great joy.

11. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh.



The word «house» used by the Evangelist to indicate the place where the Magi found the Messiah, seems to point to the conclusion that, during the journey of their visitors from the east, Joseph and Mary had left the Cave of the Nativity for a more comfortable dwelling. Tradition is however rather against this idea; but it must be remembered that with regard to this event in the life of Jesus traditional accounts vary very greatly. The Gospel narrative has become the nucleus of a mass of legends in which popular imagination has revelled. Nothing is certain either as to the number or names of the Magi. According to Saint Leo and Saint Gregory of Arles they were three in number, thus symbolizing the three persons of the Trinity and the three sons of Noah. The three gifts offered naturally led to this belief. Other

less numerous accounts, however, increase sometimes even to twelve the number of the worshippers of the Infant Jesus. A legend of the Eastern Church relates that they were accompanied by a suite of a thousand attendants and that they had left beyond the Euphrates an army of seven thousand combatants (Saint James of Edessa). Their names are very variously given. Some call them: Bithisarea, Melchior and Gathaspar; others: Magalath, Panganath and Saracen, yet others: Appellius, Amerius and Damascus; but the names almost unanimously adopted by oriental tradition are those we meet with in the well known verse of an ancient liturgy:

Gaspar fert myrrham, thus Melchior, Balthasar aurum.

Peter of Natalibus makes the three Magi twenty, forty and sixty years old respectively, and the Venerable Bede goes so far as to describe them, quoting from a tradition of his day, telling us that Melchior, old and pale with long white hair and beard, offered gold to the Saviour as King; whilst Gaspar, the second wise man, a beardless youth with a rosy complexion, offered incense as a gift worthy of God, and the third, Balthasar by name, shadowed forth, by the gift of myrrh, the fact that the Son of Man was to suffer death. These types have been generally adopted by the artists of western Europe.

The monk Cyril and John of Phocas say that two miles from Bethlehem there was a cave where the Magi rested after the adoration of the Holy Child and where they were warned of God in a dream not to return to Herod.

The Massacre of the Innocents

Saint Matthew · Chap. 2



TUNC Herodes, videns quoniam illusus esset a Magis, iratus est valde. Et mittens occidit omnes pueros qui erant in Bethlehem, et in omnibus finibus ejus, a bimatu et infra, secundum tempus quod exquisierat a Magis.

17. Tunc adimpletum est quod dictum est per Jeremiam prophetam dicentem :

18. Vox in Rama audita est, ploratus, et ululatus multus ; Rachel plorans filios suos, et noluit consolari, quia non sunt.



QUEN Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men.

17. Then was fulfilled that which was spoken by Jeremy the prophet, saying,

18. In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.



THE MASSACRE OF THE INNOCENTS



The account of this horrible massacre astonishes many readers of the Gospel narrative and they exclaim that it is improbable. It must however be remarked that the number of children under two years old in Bethlehem and its neighbourhood is not likely to have exceeded sixty.

What were a hundred murdered children to Herod? There were nothing but butcheries throughout his reign and even his own family was not safe from his fury. According to the Emperor Augustus: it was better to be Herod's pig than his son; and Voltaire says that Nero was gentle compared to this tyrant. Of the six children born to him he killed four. After the siege of Jerusalem the members of the Sanhedrim were all massacred. Antigonus conquered; he was killed; Aristobulus, Herod's brother in law was drowned in his bath; the venerable Hyrcanus, the last of the Asmonæans or Maccabees was murdered; Herod's wife Marianne was assassinated, his two last sons, her children, were strangled; the two leaders of revolts, Judas and Matthias were burnt alive, with many others of less note. When he felt his own death approaching, Herod ordered the massacre of thirty thousand Jews in the circus of Jericho in honour of his funeral.

According to tradition the Massacre of the Innocents took place in the following manner: all the mothers who had children under two years of age were gathered together, under the pretext of a fête to be held in honour of the birth of one of Herod's own sons. Not a mother would have liked to miss it and all the poor women came, bringing their little ones decked out in their best. To avoid a tumult when the brokenhearted mothers gave vent to their shrieks of despair on discovering the cruel deception, the women were made to enter one by one a porch opening into a court. There the child was torn from the mother's arms and flung into the gloomy court, whilst she was driven out at the other end of the porch or gallery, so that the group of waiting mothers, still in happy ignorance and eager for their own turn to come, had no suspicion of what awaited them.

The Childhood of John the Baptist

Saint Luke — Chap. I



UER autem crescebat, et confortabatur spiritu. Et erat in desertis usque in diem ostensionis suæ ad Israel.



ND the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.



Tradition indicates as the desert in which the child who was to be called the «Prophet of the Highest» spent his early years, that on the west of Ain-Karim, amongst the rugged rocks skirting the Terebinth valley. It was from the bed of the torrent which flows through this valley that David took the stones for the sling with which he went forth to meet and slay Goliath. There grew the so-called locust-tree or Saint John's bread-tree with various shrubs and roots and there too were plenty of the locusts and wild honey which we are told formed the food of the Prophet. The Rabbi Hanina B. R. Abahon mentions eight hundred varieties of «locusts» which are good to eat.

About the middle of this desert a cave is still shewn as that occupied by the Prophet, near a spring called Ain-Habise. In the fifteenth century the hills of this desert were still, as in the days of David and of the Prophet John, covered with dense woods, but now they are bare and except in the rainy season, the streams which flowed through the numerous ravines are dried up.

John the Baptist paid his first visit to the Desert and spent some time in it with his mother Elizabeth after the Massacre of the Innocents. Later, probably, after the death of his parents, he returned to it to prepare for his mission.



The Flight into Egypt

Saint Matthew — Chap. 2



UT cum recessissent, ecce angelus Domini apparuit in somnis Joseph, dicens : Surge et accipe puerum et matrem ejus, et fuge in Ægyptum ; et esto ibi usque dum dicam tibi. Futurum est enim ut Herodes quærat puerum ad perdendum eum.

14. Qui con-surgens, accepit puerum et matrem ejus nocte, et secessit in Ægyptum.



To get to Egypt the Holy Family, after leaving Bethlehem, must have gone by way of Hebron

or Bersabea where there remains to this day a little mosque dedicated by the Mussulmans to « Saint Joseph the carpenter » in memory of the passage of the Holy Family. From it



AND when they were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying : Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word ; For Herod will seek the young child to destroy him.

14. When he arose, he took the young child and his mother by night, and departed into Egypt.



a distant view can be obtained of the mountain slopes, and of the Mediterranean Sea near Gaza.



The Flight into Egypt

It was in this direction that the fugitives bent their steps. They must have entered Egypt by way of Pelusium and have reached Heliopolis and then, the Egyptian Babylon, where old



THE CELESTIAL DOOR OF SAINT JOHN THE BAPTIST



Cairo now stands. We will indicate further on the route taken by the Holy Family on their way back from Egypt.

The Sojourn in Egypt



The Sojourn in Egypt



erat ibi usque ad obitum
Herodis, ut adimpleretur
quod dictum est a Domino
per prophetam dicentem :
Ex Ægypto vocavi filium

meum.

S. MATTH. — CAP. 2.



ND was there until the death
of Herod : that it might
be fulfilled which was spok-
en of the Lord by the pro-
phet, saying, Out of Egypt
have I called my son. S. MATTHEW — CH. 2.



The Church of the Copts in Old Cairo (the ancient Egyptian Babylon) is one of the very oldest christian churches of Egypt. It dates from the sixth century and was built above a cave

or kind of natural crypt, which is reached at the present day by a few steps and in which according to tradition the Holy Family took shelter during their exile.

The little Babylonian colony was a very busy one at the time of which we are writing and there must have been many dahabeahs laden with corn and other produce on the banks of the Nile, with crowds of fellahs occupied about them.

The water of the Nile, though rather muddy, was good and was used for drinking and other domestic purposes by the inhabitants. At certain hours of the day the women went in long files to draw water at a very convenient part of the port and the very spot is still shewn where the Virgin often came, carrying the Infant Jesus in her arms. Indeed it seems likely that Mary would be very unwilling, especially in a foreign land, to leave her divine son alone; moreover Joseph, occupied as he was with his trade of a carpenter, would probably be frequently absent. It will be remembered that he was employed, at least so tradition says, in making the wood-work used in Egyptian houses, especially the wainscoting so much in vogue in Egypt.

Beyond the spot just mentioned and in the background of my picture can be seen the island of Rhodes, sacred to the memory of Moses, for it is said that it was on it that he was found amongst the flags by the daughter of Pharaoh.

Another goal of pilgrimage and one of the most venerated of all the spots connected with the sojourn in Egypt is near the town of Heliopolis. This is the so-called sanctuary of Matarech, where according to tradition, the Virgin, weary with her long journey, rested beneath the shade of a sycamore tree. The tree itself is no longer there, but a shoot from it, dating from about the fifteenth century, still marks the spot. Here, says the legend, the heat being great, the Virgin was thirsty and a spring gushed forth for her refreshment; hence the name of Matarech, which signifies clear water, given to the venerated site.

At Heliopolis, if yet another tradition is to be believed, the idols in a temple suddenly fell down when the Holy Family passed.

The Return from Egypt

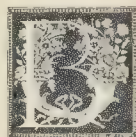
Saint Matthew — Chap. 2



EFUNCTO autem Herode,
ecce angelus Domini ap-
paruit in somnis Joseph
in Ægypto,

20. Dicens : Surge, et
accipe puerum et matrem ejus, et vade
in terram Israel; defuncti sunt enim qui
quærebant animam pueri.

21. Qui consurgens, accepit puerum
et matrem ejus, et venit in terram Israel.



UT when Herod was dead,
behold, an angel of the
Lord appeareth in a dream
to Joseph in Egypt,

20. Saying, Arise, and
take the young child and his mother, and
go into the land of Israel: for they are
dead which sought the young child's life.

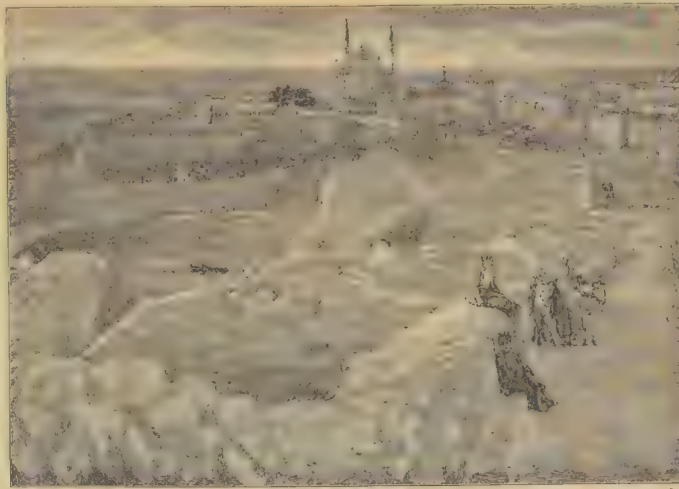
21. And he arose, and took the young
child and his mother, and came into the
land of Israel.

The journey into Egypt, with the rest of the events of the childhood of Jesus, has given rise to a multitude of more or less curious legends. In this case, as in every other, the Oriental imagination has proved itself fertile in inventions, some of them charming, others grotesque and the Apocryphal Gospels are simply full of them.

According to some of these stories the souls of the Holy Innocents appeared in the air in bodily form on the departure of the Infant Saviour for His exile and accompanied Him throughout the journey. When He was hungry, the trees, it is said, bent down of themselves to offer Him their fruit; springs of water gushed out at His feet to quench His thirst, and Angels appeared to Him, as young children, to amuse Him with their dancing and singing. On the way back it was the birds who fêted His passage, accompanying Him and flying round His head. Even the robbers were converted from their evil ways, or at all events, did Him homage, and amongst them, it is said, was the thief who was later to be crucified with the Lord and forgiven by Him.

All these legendary tales are of course but of little importance; what concerns us more is to ascertain, if possible, what was the age of Jesus on His return from Egypt. Scholars are not at all agreed on this point. Some say He was three, others five, others again seven and yet others nine years old. As for us, we are free to confess that in following the last quoted, we have chosen, not so much the opinion which seemed in itself the most probable, but the one which pleased us best. The question at issue is, as will readily be understood, not exactly of vital importance from our particular point of view and by choosing to consider that the Holy Child was nine years old, we have gained an element of interest and variety which we should have been very sorry to lose.

We know for a fact that the Infant Jesus was one year old when He started for Egypt. Now according to the historian Josephus Herod died a few days after the murder of Antipater and therefore not long after the Massacre of the Holy Innocents, as Macrobius has pointed out. It follows therefore that Jesus was not more than two years in Egypt for



The Citadel of Cairo. View taken from Mount Mokattam

J. J. I.

we know that He was taken there one year before the death of Herod, and according to the Gospel account, returned very soon after that event, when Archelaus was reigning in Judæa.

The return of the Holy Family was doubtless far less fatiguing than the journey to Egypt. In the first place the Holy Child was older and the road was now a little better. On leaving



The Journey to Egypt

Old Cairo to go towards Pelusium, the travelers first traversed sandy districts, passing salt marshes, and then followed the coast by way of Gaza and Jaffa, till they entered Samaria. There they left the open country,

and made their way through the numerous valleys beyond it and came to Jenin, whence they entered and crossed the Plain of Esdraelon. Nazareth, for which they were bound, was then quite near, beyond a few mountain spurs. The journey probably occupied about seven days.

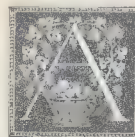
Jesus and His Mother at the Fountain

Saint Luke — Chap. 2



Lut perfecterunt omnia secundum legem Domini, reversi sunt in Galilæam, in civitatem suam Nazareth.

40. Puer autem crescebat et confortabatur, plenus sapientia; et gratia Dei erat in illo.



AND when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40. And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.



In the Holy Land there are a certain number of wells, called Wells of the Virgin Mary

(Ain-sitti Mariam). The most celebrated is that of Siloam, situated on the south-east of the Temple, in the valley of Jehoshaphat. This was the well which partly supplied with water, the Pool of Siloam, to which Jesus Christ sent the man, who had been born blind, to purify himself after He had given him sight by anointing his eyes with clay, made by mixing earth with His own spittle.

Another of these wells is that of Ain-Karim. It is situated near what is known as the Desert of John the Baptist. According to tradition, the Virgin Mary went to this well during her visit to Elizabeth whose house was near it. Yet another is shewn at Nazareth, which is evidently the one to which the Holy Virgin went most frequently, and according to a Greek legend, it was there that the Angel Gabriel first appeared to her, who was to be the Mother of the Redeemer, to prepare her to receive him on his later mission, when he was to give her his more definite, and so to speak, official message.

In our picture, the Holy Child wears the garment without seam, made of a kind of woven linen of a purplish brown colour. The legend about this garment is well known. It tells how Mary wove it herself for her son, and that it grew with His growth, so that it lasted Him until the time of His passion and death. Over the seamless garment

Jesus wears what was called a « gibbeh », a loose robe open at the neck, kept in place by a sash which he wore as a Jew of pure descent, for it was part of the Rabbinical law, that the upper or nobler part of the human body should be thus separated from the lower.



Jesus and His Mother at the Fountain.

J J T

Jesus lost

Saint Luke — Chap. 2



Et cum factus esset annorum duodecim, ascendit illis Jerosolymam secundum consuetudinem diei festi.



AND when he was twelve years old, they went up to Jerusalem after the custom of the feast.

43. Consummatisque diebus, cum redirent, remansit puer Jesus in Jerusalem, et non cognoverunt parentes ejus.

44. Existimantes autem illum esse in comitatu, venerunt iter diei, et requirebant eum inter cognatos et notos.

45. Et non invenientes, regressi sunt in Jerusalem, requirentes eum.

43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him.

Was this the first time Jesus had been with His parents to the Feast of Pentecost? The Gospel does not say that it was, and the probability is, that it was not. Every Jew was commanded (see Exodus XXIII, verse 14, and Deuteronomy XVI, verse 16) to go up three times a year to the Tabernacle and later to the Temple, and above all « to keep the feast of unleavened bread ». Fear of Archelaus alone would have kept the Holy Family back, and it is not likely that that prevented them for any length of time from fulfilling a precept of the law, the keeping of which they had so much at heart.

The Gospel tells us that the parents of Jesus waited till they had « fulfilled the days » to return to Nazareth. This they were not compelled to do by Jewish law, which could not have required so long a sojourn at Jerusalem. The Feast of Pentecost, in fact, lasted seven whole days and on this occasion they must have remained for the whole of it, before starting for home.



Mount Mokattam. View taken from the Citadel of Cairo.

J.-J. T.

According to one tradition, it was at Beeroth, the modern El Birch, an hour and a half's march from Jerusalem, that the Holy Virgin and Saint Joseph noticed that Jesus was no longer with them. Great crowds of Galileans must have been returning from Jerusalem, one

huge caravan succeeding another, each made up of natives from one part of the country. At the first issue from the Holy City, the various parties would, of course, get mixed together, but they divided into groups, growing ever smaller and smaller as the people branched off at the various cross roads. No doubt Joseph and Mary thought Jesus had stayed behind with friends in the rear of their own caravan. Full of anxiety Mary and Joseph went a little further probably to Jifnah, the first halting place and there waited, but the Child did not appear. Then they turned back to Jerusalem seeking Him. A few years ago a tree was still shewn at Jifnah which, according to a tradition of the country, marked the spot where Mary halted twice once going to, and once returning from Jerusalem.

Jesus amidst the Doctors

Saint Luke — Chap. 2



LT factum est, post triduum invenerunt illum in templo, sedentem in medio doctorum, audientem illos et interrogantem eos.

47. Stupebant autem omnes qui eum audiebant super prudentia et responsis ejus.



AND it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers.

Saint Luke tells us that Jesus was found in the Temple after three days. We must not however conclude that He had remained there for three whole days. This mode of expression, which is several times used in the Gospels, simply means that He was found on the third day, counting as the first day of His absence, that on which the first stage of the journey was performed after leaving Jerusalem, before He was missed and on the evening of which His parents sought Him « amongst their kinsfolk and acquaintances and found Him not »; the second day was that needed for the return to Jerusalem, whilst the third was doubtless that on the morning of which they found Him in the Temple, sitting in the midst of the doctors. This calculation resembles that, by means of which, the passage in the same Gospel is explained referring to the body of Jesus having remained in the sepulchre three days, which cannot possibly mean three times twenty-four hours, as is clearly proved by other passages of the sacred text.

The time passed by Jesus in the Temple is not likely to have been all spent in talking with the doctors; a considerable portion of it would doubtless have been passed in prayer and the priests are certain to have supplied Him with food, so that He was not obliged to ask for it as a charity.

It is not known with any certainty in what part of the Temple the interview with the doctors took place. On the left of the Court of the Men and on the south of the Temple, was a spacious chamber assigned to purposes of teaching, but as it was reached by way of the Court of the Men, women could not enter it. They could only take part in ceremonies etc. from a distance, by climbing into the walled-in balcony, to which we referred above, and which was over the cloisters surrounding the Women's Court. If therefore Jesus was found with the doctors

in this chamber, it is possible that Mary and Joseph first saw Him through the railings, but they could not have spoken to Him then in the manner they did. It is therefore more likely that it was in the Cloisters of the Court, near the entrance, that the groups of doctors with Jesus were found by His parents, the Holy Child sitting in their midst « both hearing them and asking them questions » so that « all they that heard Him were astonished at His understanding and answers ».

What was the subject of this discussion? It is impossible to say with any certainty. According to the fancy of certain sainted personages it was about medicine, the healing properties of plants, and the structure of the human frame. According to others it was astronomy, the system to which our earth belongs etc. All this is of course mere guess work, but after all very possible. The doctors of the Temple occupied themselves with all manner of questions, for it must be remembered that amongst the Jews all knowledge was looked upon as sacred, and the priests were the only learned men and teachers. There were, therefore, amongst them doctors of medicine, astronomers, specialists in every branch of science, each one famed for his skill in one or another branch of knowledge. There would then have been nothing surprising in the fact that face to face with this remarkable child, whose answers astonished all who heard them, each specialist should have amused himself by putting to Him enquiries about the subjects he had himself mastered. From this would result a vast number of questions, lengthening out the time occupied in the interview.



Jesus lost.



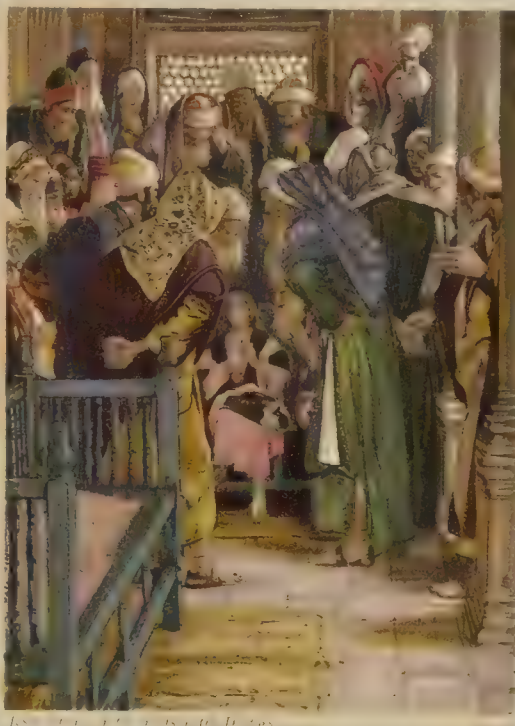
Cloisters of the Mehmet Ali Mosque. J.-J. T.

more or less directly for His future mission. Now it appears to have been necessary for the end in

If there be one absolutely legitimate conjecture on the subject, it is surely that expressed by many great doctors of the church, to the effect that the question of the expected Messiah is not likely to have been passed over in silence. In fact it is very evident that Jesus did not go to the Temple to talk with the learned men of Israel for mere pleasure, or for the sake of showing off His own supernatural knowledge. His only aim must have been to prepare them

view, to enlighten their minds as to what the true nature of the Messiah was and the time when He should manifest Himself. The prophecies concerning Him would therefore have to be recalled and explained by the Saviour, even as He explained them later, on the way to Emmaus, for the instruction of His disciples. He probably called their attention to the fulfilment of the seventy weeks of the prophet Daniel (Dan. IX, verse 24) and reminded them of the passing of the kingdom of Israel into the hands of a foreigner, which was to be a sure sign of the imminent advent of the Messiah. By this means our Lord's future teaching, confirmed by His miracles, would be better understood and be more likely to be accepted.

It is not however necessary to suppose that the meeting of doctors referred to in the Gospel, was specially convened by Jesus on His arrival at the Temple. Such meetings often took place, especially at the great Feasts, for instance, at that of Pentecost, or on the Day of Atonement. The Bible was then read aloud and, no doubt, commented upon. The Talmuds give us the curious detail that, if the High Priest should fall asleep during the reading, he was to be woken up, not by calling him by name, or by touching him on the shoulder, but by snapping the thumb and the middle finger close to his ears.



Jesus Found

Saint Luke — Chap. 2



Lividentes admirati sunt. Et dixit mater ejus ad illum : Fili, quid fecisti nobis sic ? Ecce pater tuus et ego dolentes quære-
bamus te.



AND when they saw him, they were amazed ; and his mother said unto him, Son, why hast thou thus dealt with us ? behold, thy father and I have sought thee sorrowing.

49. Et ait ad illos : Quid est quod me quærebatis? nesciebatis quia in his quæ Patris mei sunt, oportet me esse?

50. Et ipsi non intellexerunt verbum quod locutus est ad eos.

49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying which he spake unto them.

S

The Women's Court, where, as already stated, the meeting between Jesus and His parents probably took place, was of considerable size and adjoined that of the men. It was reached, as we said above, by a semi-circular staircase on which the Levites, bearing harps, dulcimers, cymbals and other instruments of music, chanted the fifteen Psalms called the Songs of the Degrees. During the offering of sacrifices they chanted near the Altar.

In the background of the picture through the door can be seen the Altar of Burnt offerings; a red band was painted all round it to indicate where the sprinklings with blood were to cease. These sprinklings, which took place constantly, both within and without the vail upon the mercy seat and before it, were performed with three fingers, much in the same way as a blow with a rod is given, the blood had to be sprinkled from right to left. The blood was received in a basin of gold with a handle and the bottom of this basin was round, so that there should be no temptation to the priest to rest it on the ground, for the blood had to be constantly kept moving, lest it should congeal and thus become unfit for the purpose for which it was required. These perpetual sprinklings so stained the vail of the Sanctuary that when Titus took it to Rome it was completely encrusted with dry blood.

In the Priest's Court, which was on the north of the Altar of sacrifice, there was often such a quantity of blood that something like stepping stones were provided to save the inmates from having to wade knee deep in it.

Of course when the Temple was built, provision was made for the draining away of all this blood. It escaped through a groove or channel surrounding the Altar and on the eastern side were two openings called the «nozzles» which, the Talmud tells us, led to the very depths. No

doubt the blood was finally lost in the numerous subterranean passages opening into the vast quarries which, on the side of the Gate of Damascus, extended beneath the whole of the Temple site. It was to these subterranean passages that eighty thousand young men of the tribe



Harem : Mosque of Es-Sakhra, called the Mosque of Omar, Jerusalem.

J.-J. T.



JESUS FOUND



of Levi fled when Jerusalem was taken by Nebuchadnezzar. They were all burnt and their remains buried beneath the ruins of the Temple.

We may conveniently give here a few more curious details, culled from the Talmudic writings, of the way in which the sacrifices in the Temple were offered. The crowds of assistants were divided into various groups, the foremost of which entered the Men's Court. The gates were then closed and the officiating priests sounded the trumpets, first blowing a short sharp note, then a prolonged, and so to speak rounded one, and then yet another short one. These priests were divided into two distinct rows, those in the first being provided with silver basins, whilst those in the second had golden ones. The two sets of priests always kept separate, never mixing with each other.

The lay Israelite was allowed to slaughter his lamb, but this was the only part of the ceremony in which any but a priest could take an actual share. The lamb slain, the priest received the blood in the vessel he held, passed it to his neighbour in the same row, and it was handed along thus, till it came back in a similar manner empty. The priest nearest the altar, having received the basin full of blood, poured it out in the stream on the north-west side, taking care not to touch the altar itself and not to spill a single drop. When the first row of priests had completed their sacrifice, the second row took their places, and so on.

The Altar of Burnt offering was wiped every Friday with a linen cloth and white-washed once a year. The number of victims immolated was enormous; about three hundred thousand lambs alone being offered up every year. The Jews were accustomed to these hecatombs. The Talmud tells us that in the time of the Kings, so many wild asses were killed to feed the lions kept in the Royal menageries that the blood flowed in streams through the streets, so that the Israelites who came up to Jerusalem for the great feasts waded in it ankle deep.

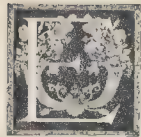


Typical Jews

J. J. T.

The Youth of Jesus

Saint Luke — Chap. 2



et descendit cum eis, et venit Nazareth; et erat subditus illis. Et mater ejus conservabat omnia verba hæc in corde suo.

52. Et Jesus proficiebat sapientia, et ætate, et gratia apud Deum et homines.



And he went down with them, and came to Nazareth and was subject unto them: but his mother kept all these sayings in her heart.

52. And Jesus increased in wisdom and stature, and in favour with God and man.

The Gospels tell us nothing of the occupations of Jesus as a young man. Tradition relates and it appears truly, that He followed the profession of Saint Joseph. Some say that he spent the whole thirty years before He began His ministry in retirement, leading a kind of monastic life devoted entirely to prayer; but nothing could be less probable. Later, the Gospels relate that the people of Nazareth, who must have known Him well, seeing that he had passed His life amongst them, asked « Is not this the carpenter's son? » It would indeed have been very extraordinary and altogether out of keeping with the spirit of the rest of His life if Jesus had not helped Saint Joseph with his work, contributing to the support of His family, whose circumstances were humble and setting the example of a useful life to those whom He was later to teach. Saint Paul, even when he became a preacher, continued to practise the craft of a tent-maker, so as not to be a charge to the faithful, and it seems only natural that Christ Himself should have done no less than His apostles, for to quote His own words: « The Son of Man came not to be ministered unto but to minister. »

As for all the charming anecdotes accumulated in the Apocryphal Gospels, such as the pretended miracles of Jesus in His Childhood, birds restored to life, tones endued with animation, pieces of wood lengthened to save Saint Joseph trouble, and so on, they are, one and all altogether unworthy of the slightest credit. The Gospels assert positively that the first miracle performed by Jesus was that at the marriage feast at Cana of Galilee and had the Apocryphal accounts been true, it would be impossible to understand how the Son of God could have lived in the quiet way that He did, before His public ministry, whilst the incredulity of His own cousins, who had been witnesses of how He spent the first thirty years of His life, would be equally incomprehensible. There can be no doubt that all these early miracles, had they taken place, would have drawn public attention upon Him and rendered impossible the plan of His Heavenly Father, who willed that His Son should remain unknown amongst men until the hour predetermined by Him.

Equally erroneous are the assertions of others as to the studies of Jesus, the pretended journeys with a view to becoming initiated in the wisdom of the Egyptians and of the people of India. Jesus had no master; there was no one who could teach Him anything and his fellow countrymen may well have been astonished at the divine wisdom He displayed when they



exclaimed : « How knoweth this man letters, having never learned? » (St. John, VII. verse 15.)

The special idea of the picture called « the Youth of Jesus » is the following : As already stated, Jesus practised the trade of a carpenter, or some other similar to it, and in the course of His daily work He must sometimes have performed actions foreshadowing certain details of the tragic and bloody drama which was to terminate His earthly career. It is improbable, especially after the prophecy of the aged Simeon, that Joseph and Mary had no inkling of what the future of their child was to be. With some such inkling in their minds the smallest detail, a mere nothing, would be enough to arouse their anxiety and sadden them. We have imagined some such incident : Jesus is carrying a piece of wood on His shoulder ; whilst Mary and Joseph watch Him thoughtfully with some vague presentiment of the future cross.



Bas-relief from the El-Aksa Mosque.

J.-J. T.

EXPLANATORY NOTES

(1) Page 8 : « The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee. »

That is to say, that Jesus, the true Son of God, and God Himself, was to become incarnate in the womb of Mary by means of a pure miracle of the almighty power of God, without the intervention of man, and therefore without violation of the virginity of His mother. (Cornel. a Lap., Menochius, and all catholic commentators.)

(2) Page 17 : « Mary brought forth her first born Son. »

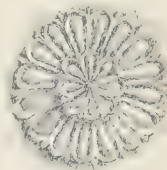
According to the general acceptance in the Bible, the word first born simply signifies here, that Mary had had no other son before the birth of Jesus, but it does not at all imply that she had no other sons later. (Cornel. a Lap., Menochius, etc.)

(3) Page 24 : « That the thoughts of many hearts may be revealed. »

That is to say that the evil disposition of the enemies of Jesus shall then be made manifest. (Menochius, etc.)

(4) Page 43 : « Jesus grew and waxed strong in spirit, filled with wisdom and the grace of God was upon Him. »

As He grew in age He gradually gave proof of the infinite treasures of wisdom and of grace which were in Him from the beginning. (Cornel. a Lap., Menochius, etc.)





THE HOLY CHILDHOOD

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A Sarcophagus from the Valley of Esdraelon.

J. J. I.

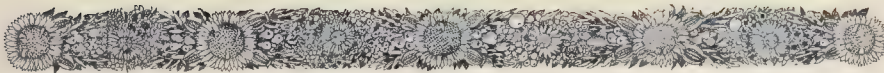
THE MINISTRY



Jewish Ornament.

J-J I





INTRODUCTION



HAT portion of the life of Jesus during which He taught the people was not in itself the most important, but from the point of view of the painter who wishes to portray Him under many different aspects it is the richest in varied and characteristic episodes. The baptism, the temptation, the calling of the Apostles, the teaching in the synagogue, the journeys to and fro, rich in miracles and sublime incidents; the actual preaching, interspersed with so many striking parables, and supplemented by the gestures and movements of the crowds to whom those parables were told, all these things combine

to call up a series of vivid pictures, every page of the Gospels, even when merely read, filling the mind with emotion and enthusiasm. Such was the subject I had now to render and I must say a few words to explain how I understood it.

As I have already explained in my Introduction to these volumes as a whole, my one aim is to interpret Jesus. Now Jesus is a very complex individuality, for He is both God and man, and even if treated as man only, He has many aspects, for He is alike the type of humanity as a whole and of the Jewish race in particular. He is the hero of one century and at the same time the master spirit of all ages. I had to give a rendering of Him in each and all of these manifold aspects and I had but one medium with which to perform my task : that of my art. For truth to tell I am not a literary man, I am a painter. Instead of a consecutive discourse in which the truth is gradually unfolded, I have at my disposal but a series of successive pictures each illustrating some one aspect of our Lord's career. It is not for me to say whether this be an advantage or a disadvantage, all that is certain is that the pictorial mode of expression, the only one at my command, imposed on me one rigorous condition : that of having to make my own choice of subjects.

I have then chosen from amongst the scenes of the public life of Jesus, those which best illustrate not only what He is, but what He was and what He ought to be to us ; especially those, which being more suggestive than others are a better starting point for the imagination in its efforts to rise to the comprehension of that incomprehensible ideal which is the Christ. The episodes and parables of the Gospels in which the heart of the Master was laid bare and in which His thoughts, His designs, His temporary and eternal relations with Humanity were revealed ; such were the subjects which first claimed my attention. Then, anxious to make Jesus known as a typical member of a peculiar race at a special epoch of its history, I set myself to seek scenes in which full justice could be done to historical truth and local

colouring. From this quest resulted certain compositions of which at first sight the *raison d'être* is not perhaps apparent. They are intended to put the spectator in touch with contemporary Jewish civilisation at the time of the Roman domination; to bring vividly before him the people and their institutions, the country and its customs, in the midst of which the life of Christ was passed, so that, without too great a strain on his imagination, he may be able to form a just idea of what that life as a whole really was instead of adopting some one or another of the modern travesties of it evolved by the caprice of this or that critic.

It will now be understood why my pictures illustrative of the Parables are interspersed amongst my scenes from the actual life of Jesus, instead of being grouped separately. Had I followed the latter plan, not only would a certain heaviness and monotony have been the result, but I should also have misled the public as to my intentions, for it would have seemed as if wished to give a series of illustrations of the *teaching* of Jesus, which is not the case. I only wished to recall that teaching in those instances in which it reflected the personality of the Master, or the social environment in which He lived. For instance I have represented the *Sower*, the *Good Samaritan*, the *Good Shepherd*, the *Vine* and the *Fig-tree* because, beneath all these figures Jesus Christ revealed Himself. Other parables such as that of the *Blind leading the Blind when both shall fall into the ditch*, the two *Women grinding at the mill* and the *Son of the Lord of the Vineyard*, gave me an opportunity of painting on the spot some bit of natural scenery or some characteristic aspect of life in the East. If at the same time I saw a chance of embodying in any picture some great moral truth I was not slow to avail myself of it. As cases in point, I may mention the pictures of the *Man that layeth up treasure for himself*; the *Beggar Lazarus* and the *Pharisee and the Publican*.

Is it necessary for me to add that in all my compositions I have endeavoured, in addition to their historic and picturesque aspects, to render the philosophical side of the subject? For example in the various synagogues I have painted, I have purposely accentuated the details of construction and ornamentation accumulated beyond measure by Jewish formalism; I have brought into relief the complex and complicated costumes of the rabbis, which are a reflection of the customs observed by them. In the midst of what I may call all this superannuated decorative lumber, the noble simplicity of the personality and doctrine of Christ stands out all the more vividly; we already foresee that He is come « not to destroy but to fulfil the law »; that He will sweep away all these mouldy accumulations of centuries; and we can understand the better, the bitter hatred which the Divine reformer will arouse against Him on every side.

I will not however pursue this analysis too far; that would be to depart from my true rôle and would really be a sign of weakness; for a work of art should need no commentary: every intelligent and attentive spectator ought to be able to grasp its meaning at once. My only wish in all I have just said is to arouse attention.

It may be asked why I have given separate portraits of Jesus, the apostles and the other chief persons mentioned in the Gospels. Some will perhaps remark that it would have been enough to introduce them in the various scenes represented, and that as the portraits must of necessity be mere arbitrary representations, to give them by themselves was perfectly useless. I have not felt myself in the least bound to respect this objection. It was my earnest endeavour to obtain a distinct idea of every personality with whom I came in contact by the way; and I wanted to embody that idea. Penetrated by what the Gospels tell us of the lives, the moral temperaments, the acts of our Lord and His followers, I endeavoured to embody each personality in what I may call a synthetic portrait, in which the type alone was

arbitrary, not either the character or the expression. Have I succeeded? I dare not venture to say; the enterprise was, it will be admitted, difficult enough, especially with regard to the divine figure which should dominate every other, that of our Lord and Saviour Jesus Christ. In His case I had to give myself up to protracted meditation and prayer, and to appeal to every source of emotion at my disposal; yet after all the result seems to me to be but feeble.

Lastly I have supplemented the principal compositions with a few sketches and studies taken on the spot, which I think introduce an element of agreeable variety in the work as a whole, and complete the story told by the paintings.

May I now in a few words answer certain criticisms which have been pronounced upon me. I set aside of course, those which merely dwell upon the amount of talent shewn by my work; these by the way are rare, for the public and my brother artists have been very generous in their treatment of me. There are, however, certain remarks of another character which touch me far more nearly, and which I feel it my duty to reply to with a few observations.

It has been said: the work is not summary enough: there are too many details, too many pictures; it would have been better to condense the whole into a few profound pages. I beg leave to differ from this opinion. As to profundity; well I have sought it to the best of my ability; perhaps without attaining it; but it was my firm determination to be diffusive. And what proves to me that I was in the right, is the difficulty that certain persons have from the first had in looking at things from the point of view I wish them to take. It is not easy to represent at the present day the environment in which Jesus lived; many things in attempted restorations of extinct civilisations astonish and even repel us. This being so, was it not of vital importance for me to take complete possession of the imagination of the spectator to isolate him entirely from his preconceived ideas and to lead him slowly, yet without fatigue, along the paths where he will meet the true Christ? To have acted differently under pretence of avoiding repetition would, I think, have been to diminish my chances of success and to have exposed myself to being only half understood.

It has also been said, and this has wounded me alike as a believing Christian and as an artist with convictions of my own: what was the good of painting Christ like that? The only Christ there is any sense in painting now-a-days is the Christ crowned with thorns; that is to say a conventional Christ, such as the devout are used to; Christ as you conceive Him to have been is no longer a subject for the painter, for nobody believes in Him now:

To this I reply, to begin with: that as for me I believe in Him firmly and that, consequently, I have every right to express my own conviction in my own way. I then answer that it is not true that nobody believes in Christ at the present day; what is more near the truth is, that He is ignored and forgotten, which is precisely what gives me confidence in the opportuneness of my work. I wished to say to this positive century, whether it is presumption on my part, I know not, this it appears to me is what once happened in the history of humanity. This is what I have read; what you too can read for yourselves in history, not in a history concocted after consulting some system, but in true history, sincere history, disinterested and courageous history. Now, what took place then is worth thinking about! The whole of human life depends on it; in it we can find what we all so earnestly seek in this century; what has been sought in all past centuries: help, comfort, light, ideality, hope of eternal happiness. Once more, was it for me to speak of these things? I do not know, but it does seem to me that it is permitted to every one to interest himself

in his fellow men, to endeavour loyally and simply with the help of the resources at his command to lead them back to what he thinks is the truth, when he sees them disregarding or forgetting, yet still needing it.

Such was my thought : it seems to me good. The sincere public shall be the judge of the result.



Ossuary.

J-I

THE MINISTRY

Union in Prayer

Saint Matthew — Chap. 18

AMEN dico vobis quæcumque alligaveritis super terram, erunt ligata et in cælo; et quæcumque solveritis super terram, erunt soluta et in cælo.

19. Iterum dico vobis, quia si duo ex vobis consenserint super terram, de omni re, quamcumque petierint, fiet illis a Patre meo, qui in cælis est.

20. Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum.



Union in Prayer.

J.-d. T.

VERILY I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

19. Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

20. For where two or three are gathered together in my name, there am I in the midst of them.

As a frontispiece to our book we have a representation of « Jesus shewing Himself through the lattice », a subject which seemed to us to symbolize in a striking manner the manifestation of Jesus Christ to the souls of men in the Gospels. Here, following the Gospel record itself, we give a rendering of a thought which serves as a complement to the first; that is to say we shew the gathering together of several souls and their union with each other and the Lord through the reading in common of the Holy Scriptures.

The Voice in the Desert

Saint John — Chap. 1



IXERUNT ergo ei : Quis es, ut responsum demus his qui miserunt nos? Quid dicis de te ipso?

23. Ait: Ego vox clamantis in deserto: Dirigite viam Domini, sicut dixit Isaïas propheta.

S. MATTH. — CAP. 3

3. Hic est enim qui dictus est per Isaïam prophetam dicentem: Vox clamantis in deserto: Parate viam Domini; rectas facite semitas ejus.



The Desert in which dwelt John the Baptist was three hours march from Jerusalem, the Terebinth valley shutting in and isolating it.

Opposite to it on the west, when the back was turned on Ain-Karim where Elizabeth dwelt, could be seen on the lofty mountains, the villages and towns of Kastoul, perched on a hill-top; Kalounich, further away in the valley on the right; Soba, scarcely visible in the dis-



HEN said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself?

23. He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias.

S. MATTHEW. — CH. 3

3. For this is he that was spoken of by the prophet Esaias saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight.



tance and looking like an eagle's nest, with Shathaf, and other hamlets upon the slopes. It was in the wider portion of this valley that so many

struggles took place between the Israelites and Philistines and it was there that Goliath was killed, smitten in the forehead by the stone from the sling of David.

In these rocky valleys, the voice resounds in an extraordinary manner and even now



the traveller is struck with the way in which the long drawn-out melancholy cries of the shepherds ring out in the silent solitudes. The voice echoes back from side to side to a very great distance. Now it so happened that in the fifteenth year of the reign of Tiberius Cæsar, an unusual and exiting incident occurred again and again at the close of the day, for a voice, a strange appealing voice, resounded through the silence and the gathering shades of night : « Prepare ye the way of the Lord, make His paths straight », « the Saviour, the Messiah is near », « repent ye for the kingdom of Heaven is at hand ». This mysterious chanting probably went on till the night was well advanced. It was known that a human being lived alone in the desert, a prophet, no doubt, and the voice having now been heard for some time, people in Jerusalem and the villages round about became curious as to what it might mean, so that groups began to collect and to venture to approach the place from which it came. These groups presently found themselves face to face with a remarkable being, leading a most mysterious life and apparently altogether possessed with the thought of some great approaching event. John the Baptist then began to preach in the wilderness; the crowd ever increasing, when he drew the people after him till he came to the banks of the Jordan, where he baptized many. If we want to get a true idea of the extent of John the Baptist's influence we have only to read what he said to the leaders of the people : the Pharisees and Sadducees. He treated them with an independence and addressed them in terms of a character so strong and searching, that they would never have been tolerated in the mouth of an ordinary man.

The Ax laid unto the root of the Tree

Saint Matthew — Chap. 3



ACITE ergo fructum dignum
pœnitentiæ.

9. Et ne velitis dicere intra
vos : Patrem habemus Ab-

raham; dico enim vobis quoniam potens est Deus de lapidibus istis suscitare filios Abrahæ.

10. Jam enim securis ad radicem arborum posita est. Omnis ergo

arbor quæ non facit fructum bonum, excidetur et in ignem mittetur.



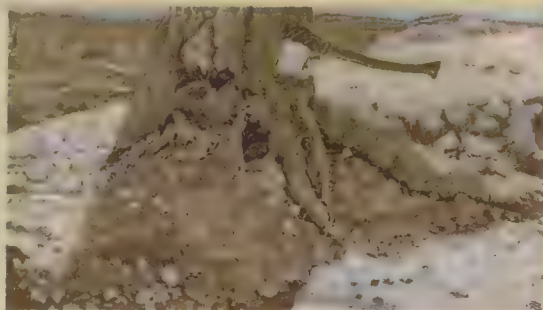
RING forth therefore fruits meet
for repentance :

9. And think not to say with-
in yourselves, We have Ab-

raham to our father : for I say unto you, that God is able of these stones to raise up children unto Abraham.

10. And now also the ax is laid unto the root of the trees : therefore

every tree which bringeth not forth good fruit is hewn down, and cast into the fire.



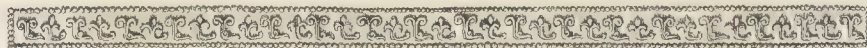
unto the root of the Tree

11. Ego quidem baptizo vos in aqua in pœnitentiam; qui autem post me venturus est, fortior me est, cuius non sum dignus calceamenta portare. Ipse vos baptizabit in Spiritu sancto et igni.

11. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost, and with fire.



A useless tree or one which is ornamental only is a rare thing in the East. The fields of the owners of the soil are not bordered with plantations of trees as with us, and every tree which bears no fruit is soon cut down to be used for one or another purpose: for building, in carpentry, for making tools or for fuel, whilst the copses beyond the cultivated districts and the clumps of trees by the way side, have all their special meaning. The olive and fig-trees, which are the species of most frequent occurrence, are not preserved for the sake of their fruit alone, for their foliage affords a grateful shade and a valuable protection from the heat of the sun. In the solitudes where the flocks are taken to graze, the isolated trees are a shelter alike during the hot hours of the day and in storms. The chief isolated trees in the Holy Land are the so-called Saint John's Bread-tree, the sycamore and the mulberry. In the case of a tree growing near a well or some spot sacred to prayer, there would be a chance of its life being respected and spared, but unless some such evidently useful purpose served it as a safeguard, it was sure to perish. Every passer by would think he had a right to appropriate it to himself; each one would cut off and carry away a branch and it would not long continue to cumber the ground.



He who fans his wheat

Saint Matthew — Chap. 3



UJUS ventilabrum in manu sua; et permundabit aream suam; et congregabit triticum suum in horreum, paleas autem comburet igni inextinguibili.



HOSE fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.



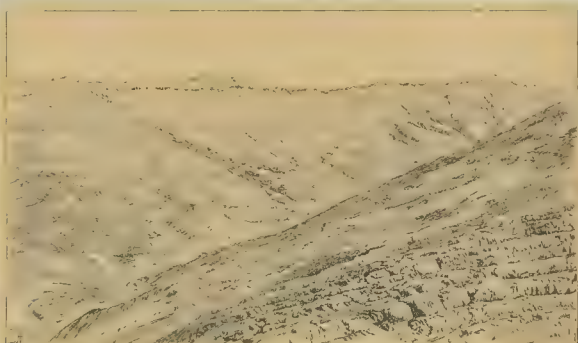
In the towns and villages of the East the fanning of the wheat alluded to in the Gospel narrative may still often be seen. In the evening when a breeze is beginning to blow and





sometimes in the morning, when the weather is favorable, men with wooden shovels may be seen on the house tops «fanning» or winnowing their wheat. The wheat is tossed in the air in a large cloth, the wind carries away the husks and dust whilst the good grain remains to be heaped up on the roof.

It is in the evening, too, that the inhabitants of the towns and villages sit outside their doors in the narrow streets and chat together. Some of the women go down to the well in little groups, whilst others spread out on the roof to dry the bright many coloured garments and the carpets they have washed. The traveller passing through the streets at this time has often some difficulty in making his way, for he is jostled at every turn by some group of idlers taking the air.



Mountains near Jericho.

As it is now, so it has ever been in the East, so that at the time when John the Baptist was preaching the picture called up by him of the fanner of the wheat must have been perfectly familiar to the imagination of his hearers. Moreover the comparison of the righteous and the wicked, to good grain and chaff is of frequent occurrence in the Gospels; and it is indeed a forcible one when we remember the little store set on the husks flung carelessly in the air and dispersed by the wind, as contrasted with the very great value of the good grain.

Saint John the Baptist and the Pharisees

Saint Luke — Chap. 3



Interrogabant eum turbæ, dicentes : Quid ergo faciemus ?

11. Respondens autem dicebat illis : Qui habet duas tunicas det non habenti; et qui habet escas similiter faciat.

12. Venerunt autem et publicani ut baptizarentur, et dixerunt ad illum : Magister, quid faciemus ?



AND the people asked him, saying, What shall we do then ?

11. He answereth and saith unto them, He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise.

12. Then came also publicans to be baptized, and said unto him, Master, what shall we do ?



13. At ille dixit ad eos : Nihil amplius quam quod constitutum est vobis faciatis.

14. Interrogabant autem em et milites, dicentes : Quid faciemus et nos ? Et ait illis : Neminem concutiatis, neque calumniam faciatis, et contenti estote stipendiis vestris.

13. And he said unto them, Exact no more than that which is appointed you.

14. And the soldiers likewise demanded of him, saying, And what shall we do ? And he said unto them, Do violence to no man, neither accuse any falsely ; and be content with your wages.

We are able to form a very good idea of the noble way in which John the Baptist fulfilled his mission in the Desert. Every class of Jewish society flocked to consult him. As the man sent from God to preach penitence to the people, it was necessary for him to know what must be done to avert the calamities he prophesied. Each one who came to him wished to learn the secret of how to escape the judgment threatening his generation, and to each and all John had the right advice ready, the advice suited to the character and position of the enquirer.

It was natural that so energetic and important a preacher should attract the attention of the religious authorities : and therefore, probably at the initiative of the High Priest, Pharisees were sent from Jerusalem to enquire into his doctrine.

SAINT JOHN THE BAPTIST SEES JESUS FROM AFAR

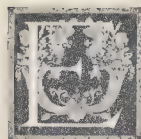


Saint John the Baptist sees J

J. J. T.

Saint John the Baptist sees Jesus from afar

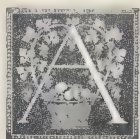
Saint John — Chap. 1



Et ego vidi; et testimonium
perhibui quia hic est Fi-
lius Dei.

35. Altera die iterum
stabat Joannes, et ex dis-
cipulis ejus duo.

36. Et respiciens Jesum ambulans,
dicit : Ecce agnus Dei.



AND I saw, and bare record
that this is the Son of
God.

35. Again the next day
after John stood, and two
of his disciples.

36. And looking upon Jesus as he walk-
ed, he saith, Behold the Lamb of God !



At Bethabara, the place where John the Baptist for the first time bore witness to Jesus, the Jordan is wider and not so deep as at its mouth, its waters divide there and it is more often fordable. It was here that the twelve stones were set up, marking the spot where the Children

of Israel crossed the Jordan, dryshod, to enter the Promised Land. There too David, fleeing from Absalom passed over the river; whilst later it must have been here, or near here, that Elijah smote the waters with his mantle « so that they divided hither and thither », when « he and his companion went over on dry ground ».

The Baptism of Jesus

Saint Matthew — Chap. 3



TUNC venit Jesus a Galilæa in Jordanem ad Joannem, ut baptizaretur ab eo.

14. Joannes autem prohibebat eum, dicens: Ego a te debeo baptizari, et tu venis ad me?

15. Respondens autem Jesus, dixit ei: Sine modo; sic enim decet nos implere omnem justitiam. Tunc dimisit eum.

16. Baptizatus autem Jesus, confestim ascendit de aqua, et ecce aperti sunt ei cæli, et vidit Spiritum Dei descendentem sicut columbam, et venientem super se.

17. Et ecce vox de cælis dicens: Hic est Filius meus dilectus, in quo mihi complacui.



TUNC cometh Jesus from Galilee to Jordan unto John, to be baptized of him.

14. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me?

15. And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

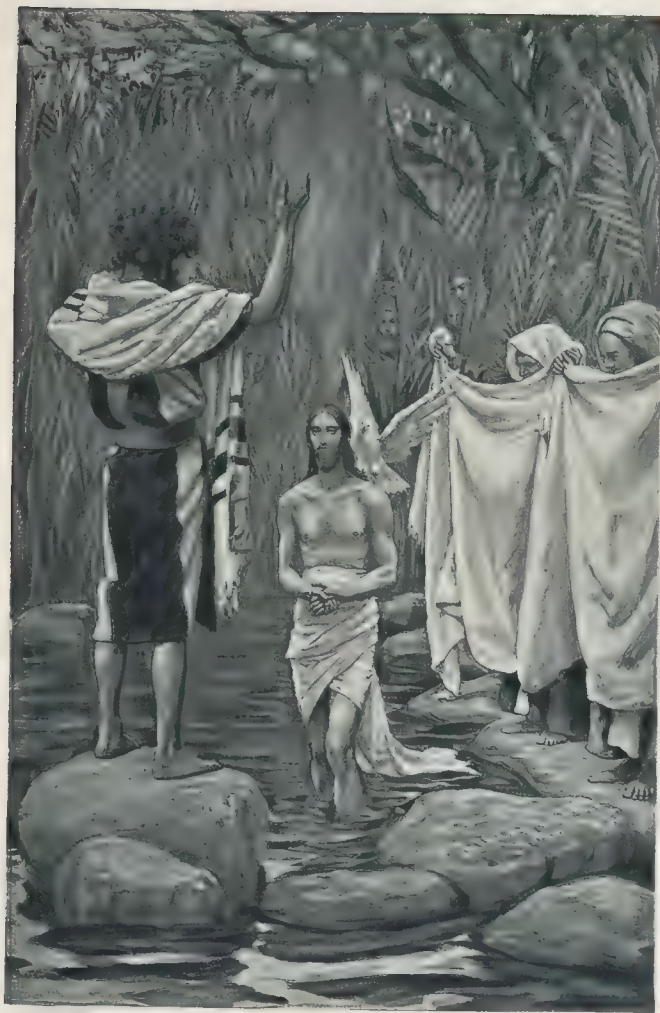
16. And Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him:

17. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.



The Divine Majesty of Jehovah was no longer made manifest in the second Temple; the stone, which once upheld the Ark of the Covenant was vacant; the « urim » and the « thummim » had long been silent. But now once more the Divine Majesty reveals Himself and consecrates the Messiah on the banks of the Jordan. Twice more in the life of the Saviour will a similar manifestation take place; once on Mount Tabor at the Transfiguration and once in the Temple on the Wednesday of Passion week.

According to the early Gnostics it was at the moment of our Lord's baptism that the celestial Eon or first emanation from the Divinity which they call the Christ, descended upon Jesus and made Him divine. The Ebionites, in their turn, say that at the moment of the Lord's baptism a fire suddenly fell from Heaven and set fire to the waters of the Jordan.



THE BAPTISM OF JESUS



Jesus taken up into an high Mountain

Saint Luke — Chap. 4



JESUS autem, plenus Spiritu sancto, regressus est a Jordane ; et agebatur a Spiritu in desertum...

5. Et duxit illum diabolus in montem excelsum.



AND Jesus being full of the Holy Ghost returned from Jordan, and was led by the Spirit into the wilderness...

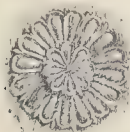
5. And the devil, taking him up into an high mountain...



Tradition indicates Mount Nebo, one of the heights overlooking the mountains of Moab beyond the Dead Sea, as the high mountain to which Jesus was carried in the Temptation. It was to this same mountain that Moses had retired to die and on it his body, which was never found, was miraculously buried.

Mount Nebo commands a very wide-stretching view and from it the tempter could easily have pointed out to our Lord the various directions of all those kingdoms which he offered to Him if He would fall down and worship him.

Truth to tell, the language employed in the Gospel narrative seems to imply something more than an ordinary view of an ordinary panorama. « He sheweth Him » it says « all the kingdoms of the world and the glory of them », but what this vision really was we do not know.



Jesus taken up into an high Mountain

v. J. I.

Moab. The rows of trees in the plain mark the course of the Jordan and the town of Jericho, the ruins of which are so well known, was a little further to the right.

It is remarkable with what devotion the early Christians observed the prolonged fast of their Divine Master. They made most earnest efforts to follow His example and really sometimes succeeded in a wonderful way. Lucianus tells us that many of them went without a morsel of food for ten days at a time and Saint Gregory Nazianzen asserts that the monks living in the solitudes of Pontus in Asia Minor, where he had a congregation under his care prolonged this entire abstinence from food to the twentieth day. Saint Augustine (Epistle 86) speaks of having known Christians who fasted for more than a week at a time and of having heard from credible witnesses of one person at least who succeeded in holding out to the fortieth day. According to the testimony of Theodoret this was the case with Saint Simeon Stylites who fasted for forty days every year.

Jesus set upon a pinnacle of the Temple

Saint Luke — Chap. 4



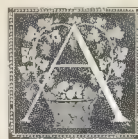
T duxit illum in Jerusalem, et statuit eum super pinnam templi, et dixit illi : Si Filius Dei es, mitte te hinc deorsum.

10. Scriptum est enim quod angelis suis mandavit de te, ut conservent te ;

11. Et quia in manibus tollent te, ne forte offendas ad lapidem pedem tuum.

12. Et respondens Jesus, ait illi : Dictum est : Non tentabis Dominum Deum tuum.

13. Et consummata omni tentatione, diabolus recessit ab illo usque ad tempus.



AND he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence :

10. For it is written, He shall give his angels charge over thee, to keep thee :

11. And in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

13. And when the devil had ended all the temptation, he departed from him for a season.



Our Saviour's body was carried in a passive condition by Satan above the Temple lit up by the rising sun. At His feet was the Court of the Women with its semi-circular staircase having on either side of the steps the entrances to the rooms where the musicians of the Temple kept their instruments. On that part of the building which dominated the Gate giving

entrance to the Mens' Court, above the flights of steps known as the Psalms or Songs for the reason already explained, Herod had a golden eagle placed as a compliment to the Imperial Government. This led to very serious troubles; some young men having had the hardihood to throw down in broad daylight what they looked upon as an idol. Further away, the Antonia Tower or Citadel occupied by a garrison of Roman soldiers dominated the Temple. In the angle of the Court of the Women, shewn in my picture, can be seen one of the chambers open to the sky, already described as occupying the four corners. This is the Leper's Chamber, the other three, it will be remembered were the Nazarite's Chamber, and the store rooms for the wine, oil and wood, used in the services of the Temple.

In our engraving, behind the figure of the Evil one, can be seen the Gateway of the Porch of the Temple. It was twenty cubits wide, by forty high, and its lower half was hidden, as already described, by the Babylonian veil or curtain of four colours. The upper portion of the gateway, above this veil, was open to the air, so that the fumes of the incense burnt within the Holy Place escaped without difficulty.

This wide gateway was constructed in a very peculiar manner. It had no vault to complete and consolidate it, and its architect employed instead, five beams of oak, separated from each other by rows of stones, each beam projecting on either side one cubit beyond that beneath it. To connect the façade with the wall of the Holy Place, great beams serving as staves, were introduced inside the upper part of the Porch, and in the Porch itself hung chains of gold, with the aid of which novices, training for the priesthood, were able to swing themselves up and scale the wall, so as to reach the openings looking into the Holy Place. They could then see whether the crowns placed in rows to mask the windows were in good order and in their proper places.

In this same porch, before the golden gate of the Holy Place, which gate was a double door of somewhat complicated construction, there was a golden vine on which were suspended ornaments, such as olives, and grapes, brought as votive offerings by those who wished to present gifts to the Temple. There were such quantities of these ornaments, that, as we are told by Rabbi Eliazer, son of Rabbi Juda, three hundred novices were needed to carry away all the gifts and relieve the vine of the enormous weight of gold.



Saint John

J. J. J.





Jesus ministered to by Angels

Saint Matthew — Chap. 4



UNC reliquit eum diabolus ;
et ecce angeli accesserunt,
et ministrabant ei.



HEN the devil leaveth him,
and, behold, angels came and
ministered unto him.

Saint Mark — Chap. 1

13. Et erat in deserto quadraginta
diebus et quadraginta noctibus, et ten-
tabatur a Satana ; eratque cum bestiis,
et angeli ministrabant illi.

13. And he was there in the wilder-
ness forty days, tempted of Satan ; and
was with the wild beasts ; and the angels
ministered unto him.



CALLING OF SAINT ANDREW AND SAINT JOHN



Angels came and ministered unto the Saviour and in some mysterious way renewed His powers. The strength given to Him did not result from the revival of bodily vigour, through the natural means of partaking of food and drink; the helps sent down from Heaven to fortify Him for the Mission He was about to undertake, came from the same divine source as the manifestation which had taken place at His baptism. The forty days retirement was thus inaugurated by one of the three manifestations from on high, which proclaimed our Lord to be the Son of God and revealed His spiritual grandeur; and it closed with yet another heavenly manifestation, this time consecrating His body.

Such, at least, is our interpretation of the Gospel narrative. We do not pretend to force our point of view on others, the sacred text rather permits than enforces it, but we have preferred to consider the subject in its supernatural aspect rather than, as most painters have done, to make the Angels offer the Son of God a dish of dates, pomegranates, or figs. « Man doth not live by bread alone. »



Calling of Saint Peter and Saint Andrew.

The Calling of Saint Andrew and Saint John

Saint John — Chap. 1



LTERA die iterum stabat Joannes, et ex discipulis ejus duo.

36. Et respiciens Jesum



GAIN the next day after John stood, and two of his disciples;

36. And looking upon Jesus

ambulantem, dicit : Ecce agnus Dei.

37. Et audierunt eum duo discipuli loquentem, et secuti sunt Jesum.

38. Conversus autem Jesus, et videns eos sequentes se, dicit eis : Quid quæritis? Qui dixerunt ei : Rabbi (quod dicitur interpretatum Magister), ubi habitas?

39. Dicit eis : Venite, et videte. Venerunt, et viderunt ubi maneret, et apud eum manserunt die illo. Hora autem erat quasi decima.

40. Erat autem Andreas, frater Simonis Petri, unus ex duobus qui audierant a Joanne et secuti fuerant eum.

41. Invenit hic primum fratrem suum Simonem, et dicit ei : Invenimus Messiam (quod est interpretatum Christus).

as he walked, he saith, Behold the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi, (which is to say, being interpreted, Master,) where dwellest thou?

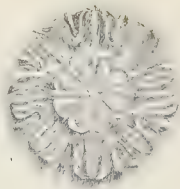
39. He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day for it was about the tenth hour.

40. One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother.

41. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ.



Saint Andrew



Calling of Saint Peter and Saint Andrew

Saint Matthew — Chap. 4



AMBULANS autem Jesus juxta mare Galilææ, vidit duos fratres, Simonem, qui vocatur Petrus, et Andream fratrem ejus, mittentes

rete in mare

19. Et ait illis : Venite post me, et faciam vos fieri piscatores hominum.

20. At illi continuo, relictis retibus, secuti sunt eum.



AND Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea : for they were fishers.

19. And he saith unto them, Follow me, and I will make you fishers of men.

20. And they straightway left their nets, and followed him.



The Lake of Gennesaret near the site of Bethsaida.

J. J. T.

This time we are not told that Peter and Andrew were in their fishing boats, but that they were casting a net into the sea. This net was of the kind now called a sweep-net, and on the north of the sea of Tiberias, the shores are peculiarly well adapted to this mode of fishing. Even at the present day the fishermen there shew remarkable skill. They know how to hit upon the exact spot where the fish are hiding, and rarely miss their prey, which they put into a netted bag they wear round their hips, as shewn in my picture.

This peculiar mode of fishing from the shore explains how it was that Jesus was able to speak to the future apostles on the spot and tell them to follow Him, without having to call to them from afar and removes a certain amount of the mystery of this scene, described with a brevity so touching.

In the district referred to the mountains gradually become lower and on some parts of the shore, boats can easily approach the land, whilst in others a beach with a gentle slope keeps them at a distance. Here and there, too, small natural harbours are sheltered by blocks of black rock peculiar to these parts, and where this is the case, the population of the shores is considerably denser than elsewhere. It was probably in a comparatively lonely part of the coast, that the calling of the Apostles took place. For the rest, however, there is but a narrow tract of land between the beach stretching along the valley of Gennesaret, and the probable site of Capernaum, which was situated on the north of the lake, near the mouth of the Jordan, that

is to say, near the spot where Bethsaida is supposed to have been. The shores of the lake are, on that side, cut into by five or six small harbours, where the few boats, belonging to the enterprising fishermen, who worked off these coasts, could take shelter. Peter and his family, it would appear, were engaged together in a fishing venture.

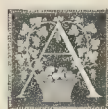
Calling of Saint James and Saint John



Progressus inde pusillum, vidit Jacobum Zebedæi, et Joannem fratrem ejus, et ipsos componentes retia in navi.

20. Et statim vocavit illos ; et relicto patre suo Zebedæo in navi cum mercenariis, secuti sunt eum.

S. MARC. — C. I



AND when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets.

20. And straightway he called them : and they left their father Zebedee in the ship with the hired servants, and went after him.

S. MARK. — CH. I



Alphæus was the father of three apostles : James the Less (meaning the smaller or the younger) Jude, or Thaddæus and Simon. According to Hegesippus, quoted by Eusebius (II, 23) ; he was the brother of Saint Joseph, which is why the three disciples, who were the sons of Alphæus, called themselves the brethren of Jesus, this title being the more appropriate to them, in that they were brought up with Him at Nazareth. All the apostles were of Galilee, Judas Iscariot the betrayer of the Lord, alone was of Judæa.



Nathanael under the Fig Tree

J. J. I.



Nathanael under the Fig Tree

Saint John — Chap. 1



RAT autem Philippus a Bethsaida, civitate Andreæ et Petri.

45. Invenit Philippus Nathanael, et dicit ei : Quem scripsit Moyses in lege, et prophetæ, invenimus Jesum, filium Joseph a Nazareth.

46. Et dixit ei Nathanael : A Nazareth potest aliquid boni esse ? Dicit ei Philippus : Veni, et vide.



ow Philip was of Bethsaida, the city of Andrew and Peter.

45. Philip findeth Nathanael and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can there any good thing come out of Nazareth ? Philip saith unto him, Come and see.

47. Vidit Jesus Nathanael venientem ad se et dicit de eo : Ecce vere Israelita, in quo dolus non est.

48. Dicit ei Nathanael : Unde me nosti? Respondit Jesus, et dixit ei : Priusquam the Philippus vocaret, cum esses sub ficu, vidi te.

49. Respondit ei Nathanael, et dixit ei : Rabbi, tu es Filius Dei, tu es rex Israel.

50. Respondit Jesus, et dixit ei : Quia dixi tibi : Vidi te sub ficu, credis ; majus his videbis.

51. Et dicit ei : Amen, amen dico vobis, videbitis cælum apertum, et angelos Dei ascendentes supra Filium hominis.

47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered and saith unto him, Rabbi, thou art the Son of God ; thou art the King of Israel.

50. Jesus answered and saith unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? thou shalt see greater things than these.

51. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.



The following is the manner in which we have pictured the scene of Nathanael under the Fig tree, according to a curious and fairly probable, though uncertain interpretation.

The gathering in of the figs takes place in Judæa in the autumn and is celebrated as a fête, much as is the vintage in the south of France. Parties of friends meet beneath the fig trees, and the picking of the fruit serves as a pretext for happy gatherings. Carpets are brought and spread on the ground, and jars full of cooling drinks are provided, for the heat is still considerable, the season being not yet far advanced.

Sometimes, the company on these occasions was very mixed, and this, it would appear, was the case with the group frequented by Nathanael.

Now one day, near the road skirting the lake between Magdala and Bethsaida, when he found himself under a fig tree, in a company of doubtful reputation, Nathanael began to be troubled, feeling himself tempted, and on the brink of engaging in an evil course, much like some traveller who takes the wrong path at cross roads. Perhaps this moment was about

to influence the whole of his future life and to compromise him for ever, when, all of a sudden, the disciples of the new prophet and the new prophet Himself, passed near the group. Nathanael raised his head, and looking up, saw Jesus, His tall figure rising above His followers. The two exchanged a long look, and the expression of the Master was so fraught with mystery, so penetrating, that it touched to the very depths the tempted soul of the other, working in it an instantaneous change.

Then Nathanael, arrested on the edge of what he wellknew to be a precipice, felt that he was saved, and he preserved, engraved upon his very heart, the memory of the passing stranger.

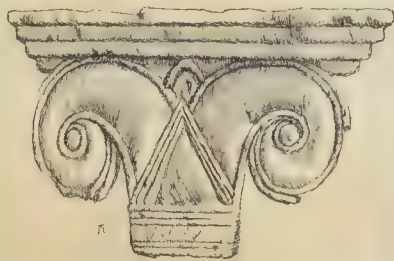
Some time passed by and when his friends or neighbours spoke to him of the growing reputation of the new prophet, he contented himself with saying, for he did not know Him yet: « Can there any good thing come out of Nazareth? » which was a kind of proverb current in the country, referring to the little town hidden in the mountains and of no reputation.

Meanwhile, a fresh incident, as related by the Evangelist, brought Nathanael a second time across the path of Jesus. On the invitation of Philip, this now upright man, came to meet Jesus, whom the Apostle had told him was the Messiah, and great was his emotion at recognizing in Him the mysterious passer-by, whose mere look had but recently moved him so strangely. He understood now, what had taken place within him at the first meeting, the words of the Saviour completed what His look had begun, and Nathanael, transported with joy, exclaimed « Rabbi, Thou art the Son of God. »



In old Cairo.

J.-J. T.



The Betrothed of Cana of Galilee

Saint John — Chap. 2

Erdietertianuptiæ factæ sunt in Cana Galilææ, et erat mater Jesu ibi.

2. Vocatus est autem et Jesus, et discipuli ejus, ad nuptias.

3. Et deficiente vino, dicit mater Jesus ad eum : Vinum non habent.

4. Et dicit ei Jesus : Quid mihi, et tibi est, mulier? Nondum venit hora mea.

5. Dicit mater ejus ministris : Quodcumque dixerit vobis facite.



AND the third day there was a marriage in Cana of Galilee ; and the mother of Jesus was there :

2. And both Jesus was called, and his disciples, to the marriage.

3. And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come.

5. His mother saith unto the servants, Whatsoever he saith unto you, do it.

The Marriage in Cana

Saint John — Chap. 2

ERANT autem ibi lapideæ hydræ sex positæ, secundum purificationem Judæorum, capientes singulæ metretas binas vel ternas.

AND there were set there six waterpots of stone, after the manner of the purifying of the Jews, containing two or three firkins apiece.

7. Dicit eis Jesus : Implete hydrias aqua. Et impleverunt eas usque ad summum.

8. Et dicit eis Jesus : Haurite nunc et ferte architriclino. Et tulerunt.

9. Ut autem gustavit architriclinus aquam vinum factam, et non sciebat unde esset, ministri autem sciebant qui hauserant aquam, vocat sponsum architriclinus,



The Marriage in Cana

10. Et dicit ei : Omnis homo primum bonum vinum ponit; et cum inebriati fuerint, tunc id quod deterius est; tu autem servasti bonum vinum usque adhuc.

11. Hoc fecit initium signorum Jesus in Cana Galilææ, et manifestavit gloriam suam, et crediderunt in eum discipuli ejus.

7. Jesus saith unto them, Fill the waterpots with water. And they filled them up to the brim.

8. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9. When the ruler of the feast had tasted the water that was made wine, and knew not whence it was: (but the servants which drew the water knew;) the governor of the feast called the bridegroom,

10. And saith unto him, Every man at the beginning doth set forth good wine; and when men have well drunk, then that which is worse : but thou hast kept the good wine until now.

11. This beginning of miracles did Jesus in Cana of Galilee and manifested forth his glory; and his disciples believed on him.

Jesus went to Cana accompanied by His mother, when He had left Nazareth, having been driven out of that town. This Cana, situated three leagues from Nazareth, and five from Tiberias, was called the little Cana, to distinguish it from the large town of the same name, situated near to Sidon. It was built in a valley, full of reeds, and it was to this peculiarity of its site that it owed its name. Not far from it, near the waters of Merom, on the north of the Sea of Tiberias, there was a little lake called the Lake of Crocodiles, the borders of which were also celebrated for the beauty of the reeds growing on them. It was one of these reeds, it is said, which was later given to Our Lord as a sceptre in His Passion.

On His way to Capernaum then, Jesus passed through Cana, where there was a marriage, to which Jesus, His mother and the disciples accompanying Him, were invited.

According to some accounts, Nathanael, but recently converted and now one of the faithful followers of the Master, was the bridegroom on this occasion, whilst others say he was only the paranymph or friend of the bridegroom, who was a kind of best man, whose business it was to preside over the wedding ceremonies and feast. It is moreover very probable that the man called Nathanael, should be identified with the disciple bearing, in the Gospel narrative the name of Bartholomew, who was one of the twelve apostles.

Jesus, as will be well understood, had now become of extreme importance in the life of the man under notice, which will explain at once the invitation sent to Him and also the honour with which He and those with Him were received and treated at the wedding.

In fêtes of this description, the repast was served of an evening, the betrothed taking their places beneath a canopy of foliage, or sometimes beneath a kind of trellis-work dome, from which, as shewn in my picture, were suspended all the ornaments that could be collected.

The Talmud enters into the most minute details respecting the marriage ceremony and the customs connected with it, which illustrate well the fastidious character of the observances connected with the civilization of the Jews at this period of their history. It speaks of the powder the women used on various occasions, nothing however that they refrained from it at the time of Pentecost; alludes to the way in which they darkened the edges of their eyelids with kohl; to the arrangement of their hair beneath their veils; the care with which they removed grey hairs, cut their nails, and scraped away with the aid of a potsherd, the down on the lower part of the face. It dwells on the fact that amongst the gifts of the bridegroom to his bride there were always vases of carmine and vermilion, to colour the lips and cheeks and even the nails and palms of the hands, as well as the soles of the feet. Moreover, it gives a description of the toilet, mentioning the bows on the shoulders, which kept the dress in its place, the so-called Tower ornament, the head dress already referred to, and explained as taking its name from the golden plaques adorning it, on which was a representation of one of the great towns of Palestine, most frequently Jerusalem, in engraving or repoussé work. It even goes so far as to enter into the most minute details about the false hair and the false teeth of the women, explaining that the latter were sometimes



In old Cairo.

J. J. I.

made of merely gilded wood. It is careful to tell us that if a wooden tooth should fall out of the mouth on the sabbath day it was not lawful to pick it up.

All these puerilities, with many others, seemed to the writers of the Talmud to be of very great importance. There was yet another custom which still prevailed at the time of Jesus, to which the Jews clung with the greatest tenacity, as is proved by many a reference to it in the Gospel narrative.

Mary was, it is true, present at the wedding, for the Holy Scriptures tell us so, but she most certainly, was not near her divine Son, although most painters take it for granted that she was.

Jewish etiquette did not permit women to sit at table with men, or even to remain in the same room with them during the celebration of a feast. A kind of alcove, or some such recess near at hand, was generally set apart for them, which recess was separated from the rest of the apartment by a grated or open-work partition, through which the women, without being too much in evidence and whilst still keeping at a distance, could look on, and to a certain extent, take their share in the festivities, hear the various speeches made, admire the elaborate decorations of the guest chamber, and listen to the songs and to the music of the instruments, which added to the bright and festive character of the entertainment.

It was probably from some such recess in the background, that Mary looked out upon what was going on and there is little doubt that she seized a moment when Jesus, moving about amongst His fellow guests, passed the partition railing off the Women's corner, to say to Him : « They have no wine. »

The six waterpots of stone referred to in the sacred text, were placed there to be used in the purifications so frequent amongst the Jews. The water which they had held, had in fact been used either for washing the feet and hands before the meal, or for washing dishes and cups during its progress. This will quite easily explain how it was that the water was exhausted at the moment of the intervention of the Master, for the feast was now drawing to its close. Each one of these six waterpots of stone was capable of holding three firkins ; and they would have been filled up in the centre of the room in the presence of the guests, for, we know, that it was in the vacant space, left free of the couches and tables, which were arranged in the form of a horse-shoe, that the servants in attendance stood and waited ready to obey orders. We know what order they received and what happened afterwards.



An Armenian.

J. J. T.



Ornament in gilded metal, from the Es-Sakrah Mosque.

J. J. T.



Jesus goes up to Jerusalem

Saint John — Chap. 2



POST hoc descendit Capharnaum ipse, et mater ejus, et fratres ejus, et discipuli ejus; et ibi manserunt non multis diebus.

13. Et prope erat pascha Judæorum, at ascendit Jesus Jerosolymam.



AFTER this he went down to Capernaum, he, and his mother, and his brethren, and his disciples: and they continued there not many days.

13. And the Jews' passover was at hand, and Jesus went up to Jerusalem.



Interview between Jesus and Nicodemus

Saint John — Chap. 3



ERAT autem homo ex phariseis, Nicodemus nomine, princeps Judæorum.

2. Hic venit ad Jesum nocte, et dixit ei : Rabbi, scimus quia a Deo venisti magister ; nemo enim potest hæc signa facere quæ tu facis, nisi fuerit Deus cum eo.

3. Respondit Jesus, et dixit ei : Amen, amen dico tibi, nisi quis renatus fuerit denuo, non potest videre regnum Dei.

4. Dicit adeum Nicodemus :

Quomodo potest homo nasci cum sit senex ? Numquid potest in ventrem matris suæ iterato introire, et renasci ?

5. Respondit Jesus : Amen, amen dico tibi, nisi quis renatus fuerit ex aqua



HERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews :

2. The same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

4. Nicodemus saith unto him, How can a man be born when he is old ? can he enter the second time into

his mother's womb, and be born ?

5. Jesus answered, Verily, verily, I say unto thee, Except a man be born of



Interview between Jesus and Nicodemus.

J. M. L.

et Spiritu sancto, non potest introire in regnum Dei.

6. Quod natum est ex carne, caro est; et quod natum est ex Spiritu, spiritus est.

7. Non mireris quia dixi tibi: Oportet vos nasci denuo.

8. Spiritus ubi vult spirat; et vocem ejus audis, sed nescis unde veniat, aut quo vadat; sic est omnis qui natus est ex Spiritu.

9. Respondit Nicodemus, et dixit ei: Quomodo possunt hæc fieri?

10. Respondit Jesus, et dixit ei: Tu es magister in Israel, et hæc ignoras?

11. Amen, amen dico tibi, quia quod scimus loquimur, et quod vidimus testamur, et testimonium nostrum non accipitis.

12. Si terrena dixi vobis, et non creditis, quomodo, si dixerò vobis cælestia, credetis?

13. Et nemo ascendit in cælum, nisi qui descendit de cælo, Filius hominis, qui est in cælo.

14. Et sicut Moyses exaltavit serpentem in deserto, ita exaltari oportet Filium hominis,

15. Ut omnis qui credit in ipsum, non pereat, sed habeat vitam æternam.

16. Sic enim Deus dilexit mundum ut Filium suum unigenitum daret; ut

Water and of the Spirit, he cannot enter into the kingdom of God.

6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

7. Marvel not that I said unto thee, Ye must be born again.

8. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou master of Israel, and knowest not these things?

11. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness.

12. If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?

13. And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

14. And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up:

15. That whosoever believeth in him should not perish, but have eternal life.

16. For God so loved the world, that he gave his only begotten Son that



Nicodemus

omnis qui credit in eum non pereat, sed habeat vitam æternam.

17. Non enim misit Deus Filium suum in mundum ut judicet mundum, sed ut salvetur mundus per ipsum.

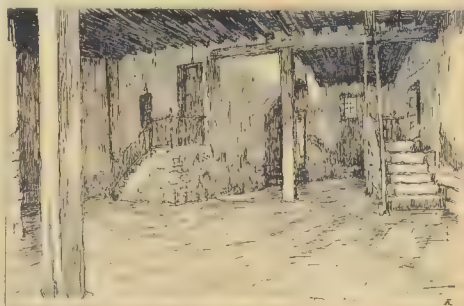
18. Qui credit in eum non judicatur; qui autem non credit jam judicatus est, quia non credit in nomine unigeniti Filii Dei.

whosoever believeth in him should not perish, but have everlasting life.

17. For God sent not his Son into the world to condemn the world; but that the world through him might be saved.

18. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath

not believed in the name of the only begotten Son of God.



In the Island of Rhoda. Old Castro.

J-J. T.

The Rabbis tell us that the Hebrew name of Nicodemus the disciple of Jesus, was Bonoï Ben Gorrion. He was a priest and a member of the Sanhedrin,

or Supreme Council of the Jewish people. His wealth was considerable and his influence very great. It is even said that he was superintendent of the water supply of Jerusalem, and it is to him the story refers telling how, every time he went to the Temple, he had a

fresh carpet spread out for him, giving the old ones to the poor, and never using the same one twice. Nicodemus was by no means what we should call

at the present day a parvenu; he was of a very ancient and illustrious race; his family originally came from Jericho and he himself was a disciple of the celebrated Hillel, who had founded in his own house an academy and school which had become famous.



The disciples of Jesus baptizing

Saint John — Chap. 4



ergo cognovit Jesus quia audierunt pharisæi quod Jesus plures discipulos facit et baptizat, quam Joannes,



WHEN therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

2. Quamquam Jesus non baptizaret, sed discipuli ejus,

3. Reliquit Judæam, et abiit iterum in Galilæam.

4. Oportebat autem eum transire per Samariam.

2. Though Jesus himself baptized not, but his disciples,

3. He left Judæa, and departed again into Galilee.

4. And he must needs go through Samaria.



The disciples of Jesus baptizing.

The Man with an infirmity of thirty and eight years

Saint John — Chap. 5



OST hæc erat dies festus
Judæorum, et ascendit
Jesus Jerosolymam.

2. Est autem Jerosoly-
mis probatica piscina, quæ
cognominatur he-
braice Bethesda,
quinque porticus
habens.

3. In his jacebat
multitudo magna
languentium, cæ-
corum, claudo-
rum, aridorum,
expectantium
aquæ motum.

4. Angelus au-
tem Domini de-
scendebat secun-
dum tempus in
piscinam, et mo-
vebatur aqua. Et
qui prior descen-
disset in piscinam
post motionem
aquæ, sanus fie-
bat a quacumque
detinebatur infir-
mitate.

5. Erat autem
quidam homo ibi,
triginta et octo
annos habens in infirmitate sua.

6. Hunc cum vidisset Jesus jacen-



FTER this there was a feast
of the Jews; and Jesus went
up to Jerusalem.

2. Now there is at Jeru-
salem by the sheep market
a pool, which is
called in the He-
brew tongue Beth-
esda, having five
porches.

3. In these lay a
great multitude of
impotent folk, of
blind, halt, wi-
thered, waiting for
the moving of the
water.

4. For an angel
went down at a
certain season into
the pool, and trou-
bled the water :
whosoever then
first after the trou-
bling of the water
stepped in was
made whole of
whatsoever
disease he had.

5. And a certain
man was there,
which had an

infirmity thirty and eight years.

6. When Jesus saw him lie, and knew



The Man with an infirmity of thirty and eight years.

J.-J. T.

tem, et cognovisset quia jam multum tempus haberet, dicit ei : Vis sanus fieri?

7. Respondit ei languidus : Domine, hominem non habeo, ut, cum turbata fuerit aqua, mittat me in piscinam; dum venio enim ego, alius ante me descendit.

8. Dicit ei Jesus : Surge, tolle grabatum tuum, et ambula.

9. Et statim sanus factus est homo ille, et sustulit grabatum suum, et ambulabat. Erat autem sabbatum in die illo.

10. Dicebant ergo Judæi illi qui sanatus fuerat : Sabbatum est; non licet tibi tollere grabatum tuum.

11. Respondit eis : Qui me sanum fecit, ille mihi dixit : Tolle grabatum tuum, et ambula.

12. Interrogaverunt ergo eum : Quis est ille homo, qui dixit tibi : Tolle grabatum tuum, et ambula?

13. Is autem, qui sanus fuerat effectus, nesciebat quis esset. Jesus enim declinavit a turba constituta in loco.

14. Postea invenit eum Jesus in templo, et dixit illi : Ecce sanus factus es; jam noli peccare, ne deterius tibi aliquid contingat.

that he had been now a long time in that case, he saith unto him, Wilt thou be made whole?

7. The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8. Jesus saith unto him, Rise, take up thy bed, and walk.

9. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

10. The Jews therefore said unto him that was cured, It is the sabbath day: it is not lawful for thee to carry thy bed.

11. He answered them, He that made me whole, the same said unto me, Take up thy bed, and walk.

12. Then asked they him, What man is that which said unto thee, Take up thy bed, and walk?

13. And he that was healed wist not who it was: for Jesus had conveyed himself away, a multitude being in that place.

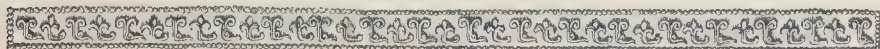
14. Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.



A typical woman of Jerusalem

15. Abiit ille homo, et nuntiavit Judæis quia Jesus esset, qui fecit eum sanum.

15. The man departed and told the Jews that it was Jesus which had made him whole.



The Piscina ProbatICA or Pool of Bethesda

Saint John — Chap. 5



ANGELUS autem Domini descendebat secundum tempus in piscinam, et movebatur aqua; et qui prior descendisset in piscinam post motionem aquæ, sanus fiebat a quacumque detinebatur infirmitate.



OR an angel went down at a certain season into the pool, and troubled the water; whosoever then first after the troubling of the water stepped in was made whole of whatsoever disease he had.



The site of this pool is very doubtful. Traces of it are supposed to have been found near the Church of Saint Anne, where excavations have brought to light the remains of a chapel dating from the time of the crusades. There is, however, nothing to prove the attempted identification, and we should, perhaps, be more justified in supposing that the « pool which was troubled » was situated on the south of the Temple, in the so-called Ophel suburb. According to some interpreters, in fact, the word Bethesda signifies « the house of the waterfall » or « the place of the flowing of water », a name having reference to the flowing of the water from the Temple reservoirs, which would place the pool on the south rather than on the north.

The priests used this water in the Temple for various purposes. It is said to have acted as a purgative and to have been of service in cases of gout, rheumatism, paralysis and consumption. When the air bubbles were rising to the surface, and the water was lukewarm, sufferers plunged into it with all possible speed.

It is related, that a short time after the death of Jesus, Herod wished to enlarge this pool and widen the channels and reservoirs; but the spring which fed it suddenly dried up, and water did not flow from it again, till everything was restored to its original condition.

Saint Jerome and Eusebius both testify that in their day, a kind of double reservoir was still shewn at Jerusalem, one pool of which was filled by the periodical rains, whilst the other contained water of a perfectly red colour, as if, it was said, it still retained the hue given to it by the blood of the victims sacrificed in past days.

For the rest, in addition to this « Piscina ProbatICA », which was used for special purposes, the system of the water supply of Jerusalem was extremely well organized. On the west, at the top of the valley of Gihon, was the Birket Mamilla; lower down, the cistern now

called the *Birket el Sultan*; then again, near to Mount Calvary, the amygdalum or Pool of Hezekiah. On the east is yet another pool, called that of the rams, which was used in the service of the Temple; whilst, on the south of the town, was the so-called Fountain of the Holy Virgin, and the Pool of Siloam.

Moreover, every house had its cistern intended for the reception of rainwater, and wherever the nature of the surface of the ground permitted the accumulation of water, in the courts and porches of houses, in open places, and at cross-roads, for instance, similar reservoirs were dug out, so that plenty of water was always secured for ordinary domestic purposes.

The chief sources of supply of the town of Jerusalem, however, were the reservoirs, now known as Solomon's pools, excavated in the rock near Etham, from which great quantities of water, following the natural slope of the mountain, flowed by way of that town and Bethlehem, accumulating in the Temple reservoirs, and, with the cisterns which supplied the numerous porches, amply sufficing for every requirement.

The aqueduct through which the water flowed emptied its contents into three huge basins constructed, it is said, by Solomon, but it seems more probable that they were the work of the Canaanites and that the great king did no more than restore them, though his so doing at once led to their being called by his name.

The three basins to which we are now referring, were fed by the spring, called the «Scaled Fountain» (*fons signatus*), alluded to in the Song of Solomon (Chap. IV, verse 12). Lastly the purest water in Jerusalem, which for this reason, was always used for making the unleavened bread for the Passover, was that of the well, now known as the *Ain sifi Mariam* and spoken of in the Bible, as *El Rogel*. According to tradition, it was near this well that the scene occurred on the eve of the Passion, when Peter and John met the man bearing a pitcher of water (Saint Luke, XXII, verse 10).



The Piscina Probatica.

J. I.



The Woman of Samaria at the Well

The Woman of Samaria at the Well

Saint John — Chap. 4



PORTEBAT autem eum transire per Samariam.

5. Venit ergo in civitatem Samariæ, quæ dicitur Sichar, juxta prædium quod dedit Jacob Joseph filio suo.

6. Erat autem ibi fons Jacob. Jesus ergo, fatigatus ex itinere, sedebat sic supra fontem. Hora erat quasi sexta.



AND he must needs go through Samaria.

5. Then cometh he to a city of Samaria, which is called Sichar, near to the parcel of ground that Jacob gave to his son Joseph.

6. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well : and it was about the sixth hour.

7. Venit mulier de Samaria haurire aquam. Dicit ei Jesus : Da mihi bibere.

8. Discipuli enim ejus abierant in civitatem, ut cibos emerent.

9. Dicit ergo ei mulier illa Samaritana : Quomodo tu, Judæus cum sis, bibere a me poscis, quæ sum mulier Samaritana ? Non enim coutuntur Judæi Samaritanis.

10. Respondit Jesus, et dixit ei : Si scires donum Dei, et quis est qui dicit tibi : Da mihi bibere, tu forsitan petisses ab eo, et dedisset tibi aquam vivam.

11. Dicit ei mulier : Domine, neque in quo haurias habes, et puteus altus est ; unde ergo habes aquam vivam ?

12. Numquid tu major es patre nostro Jacob, qui dedit nobis puteum, et ipse ex eo bibit, et filii ejus, et pecora ejus ?

13. Respondit Jesus, et dixit ei : Omnis qui bibit ex aqua hac, sitiet iterum ; qui autem biberit ex aqua quam ego dabo ei, non sitiet in æternum ;

14. Sed aqua quam ego dabo ei, fiet in eo fons aquæ salientis in vitam æternam.

7. There cometh a woman of Samaria to draw water : Jesus saith unto her, Give me to drink.

8. For his disciples were gone away unto the city to buy meat.

9. Then saith the woman of Samaria unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria ? for the Jews have no dealings with the Samaritans.

10. Jesus answered and said unto her, If thou knewest the gift of God, and who it is that saith to thee, Give me to drink ; thou wouldest have asked of him and he would have given thee living water.

11. The woman saith unto him, Sir, thou hast nothing to draw with, and the well is deep : from whence then hast thou that living water ?

12. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle ?

13. Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again :

14. But whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.



Saint Philip

1-4-1

15. Dicit ad eum mulier : Domine, da mihi hanc aquam, ut non sitiam, neque veniam huc haurire.

15. The woman saith unto him, Sir, give me this water, that I thirst not neither come hither to draw.

Jesus in the Synagogue

Saint Luke — Chap. 4



venit Nazareth, ubi erat nutritus, et intravit, secundum consuetudinem suam, die sabbati in synagogam, et surrexit legere.

17. Et traditus est illi liber Isaïæ prophetæ. Et ut revolvit librum, invenit locum ubi scriptum erat :

18. Spiritus Domini super me ; propter quod unxit me ; evangelizare pauperibus misit me, sanare contritos corde,



ND he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

17. And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,

18. The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken

hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,



A Synagogue in Jerusalem.

19. Prædicare captivis remissionem et cæcis visum, dimittere contractos in remissionem, prædicare annum Domini acceptum, et diem retributionis.

19. To preach the acceptable year of the Lord.

20. Et cum plicuisset librum, reddidit ministro, et sedit. Et omnium in synagoga oculi erant intendentes in eum.

21. Cœpi autem dicere ad illos: Quia hodie impleta est hæc scriptura in auribus vestris.

22. Et omnes testimonium illi dabant; et mirabantur in verbis gratiæ quæ procedebant de ore ipsius, et dicebant: Nonne hic est filius Joseph?

23. Et ait illis: Utique dicetis mihi hanc similitudinem: Medice, cura te ipsum; quanta audivimus facta in Capharnaum, fac et hic in patria tua.

24. Ait autem: Amed dico vobis, quia nemo propheta acceptus est in patria sua.

20. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.

21. And he began to say unto them, This day is this scripture fulfilled in your ears.

22. And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son?

23. And he said unto them, Ye will surely say unto me this proverb, Physician, heal thyself: whatsoever we have heard done in Ca-

pernaum, do also here in thy country.

24. And he said, Verily I say unto you, No prophet is accepted in his own country.



Every respectable male member of the community might be requested to explain the Bible. In fact, this task might be performed by any one who had reached the age of 13 years.

When some Rabbi or foreign doctor happened to be present in the Synagogue, it was the custom to pay him the compliment of asking him to comment upon the Holy Scriptures. This, no doubt, often occurred in the case of Our Lord and Saviour Jesus Christ. We know, from the account given in the Acts of the Apostles, that later, Saint Paul, in his Missionary journeys, turned this custom to account, to make his way into the Jewish Synagogues and there bear witness to Jesus.

The Brow of the Hill near Nazareth

Saint Luke — Chap. 4

IN veritate dico vobis, multæ viduæ erant in diebus Eliæ in Israel, quando clausum est cælum annis tribus et mensibus sex, cum facta esset fames magna in omni terra;

26. Et ad nullam illarum missus est Elias, nisi, in Sarepta Sidoniæ, ad mulerium viduam.

27. Et multi leprosi erant in Israel, sub Elisæo propheta; et nemo eorum mundatus est nisi Naaman Syrus.

28. Et repleti sunt omnes in synagoga ira, hæc audientes.

29. Et surrexerunt et ejecerunt illum extra civitatem. Et duxerunt illum usque ad supercilium montis super quem civitas illorum erat ædificata, ut præcipitarent eum.

30. Ipse autem, transiens per medium illorum, ibat.

BUT I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land;

26. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow.

27. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed, saving Naaman the Syrian.

28. And all they in the synagogue, when they heard these things, were filled with wrath.

29. And rose up, and thrust him out

of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong.

30. But he passing through the midst of them went his way.



The Brow of the Hill near Nazareth.

The Hidden Treasure

Saint Matthew — Chap. 13



UNC justi fulgebunt sicut sol
in regno Patris eorum. Qui
habet aures audiendi, au-
diat.



HEN shall the righteous shine
forth as the sun in the king-
dom of their Father. Who
hath ears to hear, let him
hear.

44. Simile
est regnum
cælorum the-
sauro abs-
condito in
agro, quem
qui invenit
homo, abs-
condit, et
præ gaudio
illius vadit, et
vendit uni-
versa quæ
habet, et emit agrum illum.



The Hidden Tr

131.

44. Again,
the kingdom
of heaven is
like unto
treasure hid
in a field; the
which when
a man hath
found, he
hideth, and
for joy there-
of goeth
and selleth

all that he hath, and buyeth that field.



The Man at the Plough

Saint Luke — Chap. 9



IXITQUE ei Jesus : Sine ut
mortui sepeliant mortuos
suos; tu autem vade, et
annuntia regnum Dei.

61. Et ait alter : Sequar te, Domine;
sed permitte mihi primum renuntiare
his quæ domi sunt.

62. Ait ad illum Jesus : Nemo mittens



ESUS said unto him, Let the
dead bury their dead : but go
thou and preach the kingdom
of God.

61. And another also said, Lord, I
will follow thee; but let me first go bid
them farewell, which are at home at my
house.

62. And Jesus said unto him, No man,

manum ad aratrum et respiciens retro, aptus est regno Dei.



The husbandman represented in our engraving is doubly in fault. He is not only «looking back, having put his hand to the plough», and as a result deviating from his furrows but he is sinning against an ordinance of the Jewish law, which says: «Thou shalt not plow with an ox and an ass together». Deut. XXII, verse 10. This rule, with many similar ones to be met with in the Bible, appears to have been laid down with a view to inculcating in the minds of the



having put his hand to the plough, and looking back, is fit for the kingdom of God.



Hebrews, feelings of humanity, even for the brute beasts, and against this rule no doubt many rebelled.

In a passage in the second Epistle to the Corinthians Chap. VI, verse 14, Saint Paul applies the passage quoted above to the relations between the Christians and the Gentiles: «Be ye not unequally yoked together with unbelievers for what fellowship hath righteousness with unrighteousness?»

The Man with an unclean Spirit in the Synagogue

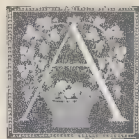
Saint Mark — Chap. I



ingrediuntur Capharnaum; et statim sabbatis ingressus in synagogam, docebat eos.

22. Et stupebant super doctrina ejus; erat enim docens eos quasi potestatem habens, et non sicut scribæ.

23. Et erat in synagoga eorum homo



ND they went into Capernaum; and straightway on the sabbath day he entered into the synagogue, and taught.

22. And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

23. And there was in their synagogue

in spiritu immundo ; et exclamavit,

a man with an unclean spirit; and he cried out,

24. Dicens: Quid nobis et tibi, Jesu Nazarene? venisti perdere nos? scio qui sis, Sanctus Dei.

25. Et comminatus est ei Jesus, dicens: Obmutesce, et exi de homine.

26. Et discerpens eum spiritus immundus, et exclamans voce magna, exiit ab eo.

27. Et mirati sunt omnes, ita ut conquirent inter se, dicentes: Quidnam est hoc? quænam doctrina hæc nova? quia in potestate etiam spiritibus immundis imperat, et obediunt ei.

28. Et processit rumor ejus statim in omnem regionem Galilææ.



24. Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God.

25. And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26. And when the unclean spirit had torn

him, and cried with a loud voice, he came out of him.

27. And they were all amazed, inasmuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him.

28. And immediately his fame spread abroad throughout all the region round about Galilee.





Healing of Simon's wife's mother

Saint Mark — Chap. I

Et protinus egredientes de synagoga, venerunt in domum Simonis et Andree, cum Jacobo et Joanne.

30. Decumbibat autem socrus Simonis febricitans; et statim dicunt ei de illa.

31. Et accedens elevavit eam, apprehensa manu ejus; et continuo dimisit eam febris, et ministrabat eis.

AND forthwith, when they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John.

30. But Simon's wife's mother lay sick of a fever, and anon they tell him of her.

31. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them.

All the city was gathered together

Saint Mark — Chap. I



ESPERE autem facto, cum occidisset sol, afferebant ad eum omnes male habentes et dæmonia habentes.

33. Et erat omnis civitas congregata ad januam.

34. Et curavit multos qui vexabantur variis languoribus; et dæmonia multa ejiciebat, et non sinebat ea loqui, quoniam sciebant eum.



The streets of towns in the East, especially those of Galilee and Judæa, are very narrow and tortuous. They are, moreover, very dark, on account of the way in which most of them are shut in by the arches supporting the houses. These arches, which connect the houses on either side together, add greatly to their solidity, so that when the modern ædile,

with a view to letting in more light orders their removal, recourse has to be had to props, to prevent the buildings from falling down.

It is several times stated in the Gospels that when Jesus drove out evil spirits, they



ND at even, when the sun did set, they brought unto him all that were possessed with devils.

33. And all the city was gathered together at the door.

34. And he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him.



bore witness to Him and acknowledged His superhuman power. In the case under notice, Jesus rebuked the unclean spirit, saying, « Hold thy peace », because that spirit had cried out, « I know thee who thou art », that is to say, he guessed the divine character of Christ, and His mission as the Messiah, from His works. Now it did not suit Our Lord to reveal

before His hour was come, a truth so transcendent, and one for which men, especially His fellow-country-men were so little prepared. It was outside the house of Simon that the scene described by Saint Mark took place.



Saint Simon

J. T.

The Man who laid up Treasure

Saint Luke — Chap. 12



EXIT autem similitudinem ad illos, dicens : Hominis cujusdam divitis uberes fructus ager attulit ;

17. Et cogitabat intra se, dicens : Quid faciam, quia non habeo quo congregem fructus meos ?

18. Et dixit : Hoc faciam : destruam horrea mea, et majora faciam ; et illuc congregabo omnia quæ nata sunt mihi, et bona mea ;

19. Et dicam animæ meæ : Anima, habes multa bona posita in annos plurimos ; requiesce, comede, bibe, epulare.

20. Dixit autem illi Deus : Stulte, hac nocte animam tuam repetunt a te ; quæ autem parasti, cuius erunt ?

21. Sic est qui sibi thesaurizat, et non est in Deum dives.



AND he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully :

17. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits ?

18. And he said, This will I do : I will pull down my barns, and build greater ; and there will I bestow all my fruits and my goods.

19. And I will say to my soul, Soul, thou hast much goods laid up for many years ; take thine ease, eat, drink, and be merry.

20. But God said unto him, *Thou fool*, this night thy soul shall be required of thee : then whose shall

those things be, which thou hast provided ?

21. So *is* he that layeth up treasure for himself, and is not rich toward God.



The man who laid up treasure

41.



Jesus went out into a desert place

Saint Luke — Chap. 4



ACTA autem die, egressus
ibat in desertum locum,
et turbæ requirebant eum,
et venerunt usque ad ip-
sum; et detinebant illum,
ne discederet ab eis.

43. Quibus ille ait : Quia et aliis
civitatibus oportet me evangelizare reg-
num Dei; quia ideo missus sum.



AND when it was day, he
departed and went into a
desert place: and the peo-
ple sought him, and came
unto him, and stayed him,
that he should not depart from them.

43. And he said unto them, I
must preach the kingdom of God to
other cities also: for therefore am I
sent.



Jesus teaching in the Synagogue

Saint Matthew — Chap. 4

L^T circuibat Jesus totam Galilæam, docens in synagogis eorum, et prædicans evangelium regni, et sanans omnem languorem et omnem infirmitatem in populo.

24. Et abiit opinio ejus in totam Syriam, et obtulerunt ei omnes male habentes, variis languoribus et tormentis comprehensos, et qui dæmonia habebant, et lunaticos, et paralyticos; et curavit eos.

25. Et secutæ sunt eum turbæ multæ de Galilæa, et Decapoli, et de Jerosolymis, et de Judæa, et de trans Jordanem.



AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.

24. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed them.

25. And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judæa, and from beyond Jordan.



Jesus teaching in the Synagogue

St. J. 1.



The vine dresser and the fig-tree

Saint Luke — Chap. 13



ICEBAT autem et hanc similitudinem : Arborem fici habebat quidam plantatam in vinea sua ; et venit quærens fructum in illa, et non invenit.

7. Dixit autem ad cultorem vineæ : Ecce annis tres sunt ex quo venio, quærens fructum in ficulnea hac, et non invenio ; succide ergo illam : ut quid etiam terram occupat ?

8. At ille respondens, dicit illi :

Domine, dimitte illam et hoc anno, usque dum fodiam circa illam, et mittam stercora ;

9. Et siquidem fecerit fructum ; sin autem, in futurum succides eam.



He spake also this parable ; A certain *man* had a fig-tree planted in his vineyard ; and he came and sought fruit thereon, and found none.

7. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none : cut it down ; why cumbereth it the ground ?

8. And he answering said unto him, Lord, let

it alone this year also, till I shall dig about it, and dung it :

9. And if it bear fruit, *well* : and if not, *then* after that thou shalt cut it down.



The vine dresser and the fig-tree.

J.-J. T.



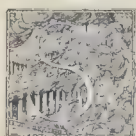
In a melancholy, deserted spot at the bottom of some ravine, languished a rickety old fig-tree, growing from the stony soil. Its uselessness condemned it to the fire, just as that of the Jews, symbolized in the parable, condemned them to dispersion. The dresser or gardener of the vineyard, who represents Christ, intercedes for the last time with the Lord of the vineyard, saying : « Let it alone this year also. »

The healing of the Ruler's son

Saint Luke — Chap. 4



VENIT ergo iterum in Cana Galilææ, ubi fecit aquam vinum. Et erat quidam regulus, cujus filius infirmabatur Capharnaum.



50. Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum.

47. Hic cum audisset quia Jesus adveniret a Judæa in Galilæam, abiit ad eum, et rogabat eum ut descenderet et sanaret filium ejus; incipiebat enim mori.

48. Dixit ergo Jesus ad eum: Nisi signa et prodigia videritis, non creditis.

49. Dicit ad eum regulus: Domine, descende priusquam moriatur filius meus.

50. Dicit ei Jesus: Vade, filius tuus vivit. Credidit homo sermoni quem dixit ei Jesus, et ibat.

51. Jam autem eo descendente, servi occurrerunt ei, et nuntiaverunt dicentes quia filius ejus viveret.

52. Interrogabat ergo horam ab eis, in qua melius habuerit. Et dixerunt ei: Quia heri hora septima reliquit eum febris.



Saint Paul

J J T

47. When he heard that Jesus was come out of Judæa into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48. Then said Jesus unto him, Except ye see signs and wonders, ye will not believe.

49. The nobleman saith unto him, Sir, come down ere my child die.

50. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way.

51. And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52. Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.



53. Cognovit ergo pater quia illa hora erat in qua dixit ei Jesus : Filius tuus vivit; et credidit ipse, et domus ejus tota.

54. Hoc iterum secundum signum fecit Jesus, cum venisset a Judæa in Galilæam.

53. So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth : and himself believed, and his whole house.

54. This *is* again the second miracle *that* Jesus did, when he was come out of Judæa into Galilee.

In Dr Sepp's « Life of Our Lord and Saviour Jesus Christ », to which I am indebted for many interesting details, he says that the name of the ruler referred to in the sacred text (whom he confuses with the centurion, who said « Domine non sum dignus », etc.) was Chuza. Truth to tell, we have very little definite information as to the ruler's identity, but, fortunately, an ancient Idumean family register has come down to us, in which we find the name of Chuza side by side with that of Herod. From the moment of this miracle we find Johanna, the wife of the officer named Chuza, amongst the followers of Jesus.



Jesus preaching in a ship

Jesus preaching in a ship

Saint Mark — Chap. 4



L iterum cœpit docere ad mare; et congregata est ad eum turba multa, ita ut navim ascendens sederet in mari, et omnis turba circa mare super terram erat.

2. Et docebat eos in parabolis multa.

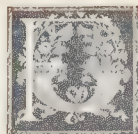


A ND he began again to teach by the sea side: and there was gathered unto him a great multitude, so that he entered into a ship, and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables,

The first Miraculous draught of fishes

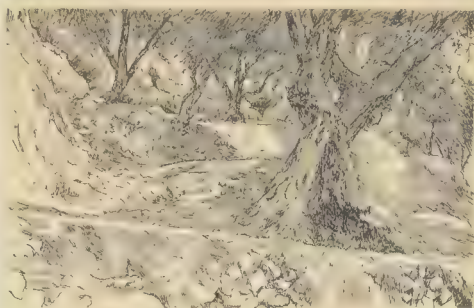
Saint Luke — Chap. 5



FACTUM est autem, cum turbæ irruerent in eum ut audirent verbum Dei, et ipse stabat secus stagnum Genesareth.

2. Et vidit duas naves stantes secus stagnum; piscatores autem descendebant et lavabant retia.

3. Ascendens autem in unam navim, quæ erat Simonis, rogavit eum a terra reducere pusillum. Et sedens docebat de navicula turbas.



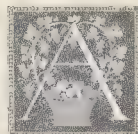
A corner in the Valley of Hinnom

4. Ut cessavit autem loqui, dixit ad Simonem: Duc in altum, et laxate retia vestra in capturam.

5. Et respondens Simon dixit illi: Præceptor, per totam noctem laborantes nihil cepimus; in verbo autem tuo laxabo rete.

6. Et cum hoc fecissent, concluserunt piscium multitudinem copiosam; rumpebatur autem rete eorum.

7. Et annuerunt sociis, qui erant in alia navi, ut venirent et adjuvarent eos.



AND it came to pass, that, as the people pressed upon him to hear the word of God, he stood by the lake of Genesareth,

2. And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3. And he entered into one of the ships, which was Simon's, and prayed him that he would thrust out a little from the land. And he sat down, and taught the people out of the ship.

4. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7. And they beckoned unto *their* partners, which were in the other ship,

Et venerunt, et impleverunt ambas naviculas, ita ut pene mergerentur.

8. Quod cum videret Simon Petrus, procidit ad genua Jesu, dicens : Exi a me, quia homo peccator sum, Domine.

9. Stupor enim circumdederat eum, et omnes qui cum illo erant, in captura piscium quam ceperant;

10. Similiter autem Jacobum et Joannem, filios Zebedæi, qui erant socii Simonis. Et ait ad Simonem Jesus : Noli timere; ex hoc jam homines eris capiens.

11. Et subductis ad terram navibus, relictis omnibus secuti sunt eum.



At the time of Jesus Christ, the Lake of Tiberias was much frequented, but now it is entirely deserted. At the time of my visit to it, about 1888, there were not more than fifteen boats to be seen on it, and Lamartine tells us he did

not see one, a great change from the time of the historian Josephus, who speaks of four thousand boats, such as skiffs, barges and other craft of various build, with more important vessels. Not only were there then upon the lake the fleets of the various fishing communities which were dotted along the

that they should come and help them. And they came, and filled both the ships, so that they began to sink.

8. When Simon Peter saw *it*, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken :

10. And so *was* also James, and John, the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their ships to land, they forsook all, and followed him.



coast, but there were also the ferry boats, used for taking passengers or different kinds of merchandise to and fro between the shores, as well as the craft belonging to the garrison of the town of Tiberias, then a regular

military station.

Josephus describes the naval battles which took place on this restricted sea and mentions the numerous boats which surrounded the Roman vessels. It was no doubt on account of the lacustrine position of the city of Tiberias that some of the medals struck in that



Saint James the Greater

1-4-1.

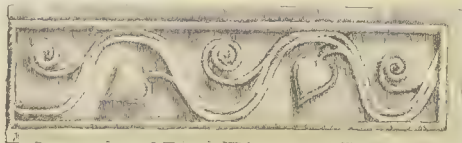


The First miraculous Draught of Fishes

J. 6:1

town bear on the reverse side a representation of a boat. It is true that on others, struck during the reign of Trajan, this boat is replaced by the figure of the goddess of health, in the coils of the serpent, symbolizing Æsculapius and seated on a mountain from which copious streams of water are issuing, an allusion to the warm springs for which Tiberias was celebrated.

It was from the boat of Simon, later to become a fisher of men, that Jesus brought about the first miraculous draught of fishes, which was a type of the conversions of the future. It was in the same boat, which then symbolized the Church, that Our Lord stilled the tempest and reassured the disciples, who typified redeemed mankind.





Jesus healing the lame and the blind on the Mountain.

Jesus healing the lame and the blind

ON THE MOUNTAIN

Saint Matthew — Chap. 15

LT accesserunt ad eum turbæ multæ, habentes secum mutos, cæcos, claudos, debiles et alios multos; et projecerunt eos ad pedes ejus, et curavit eos.

AND great multitudes came unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them:

31. Ita ut turbæ mirarentur, videntes mutos loquentes, claudos ambulantes, cæcos videntes; et magnificabant Deum Israel.

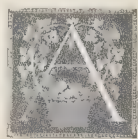
31. Insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

The healing of the leper

Saint Mark — Chap. 1



T venit ad eum leprosus deprecans eum, et genu flexo dixit ei: Si vis, potes me mundare.



AND there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41. Jesus autem misertus ejus, extendit manum suam; et tangens eum, ait illi: Volo, mundare.

41. And Jesus, moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will; be thou clean.

42. Et cum dixisset, statim discessit ab eo lepra, et mundatus est.

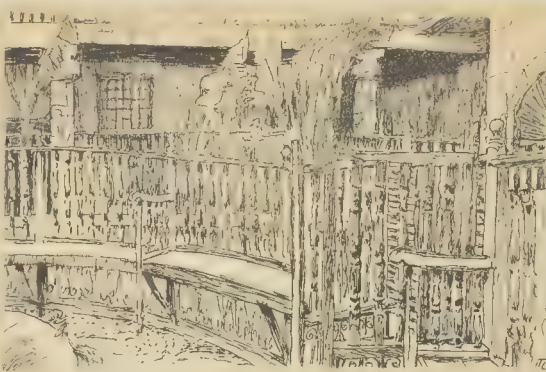
42. And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed;

43. Et comminatus est ei, statimque ejecit illum;

43. And he straitly charged him, and forthwith sent him away;

44. Et dicit ei: Vide nemini dixeris; sed vade, ostende te principi sacerdotum, et offer pro emundatione tua quæ præcepit Moyses, in testimonium illis.

44. And saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.



Garden of Dancing Dervishes at Cairo.



THE MAN OF THE HUTTER AT CAMP ALM



45. At ille egressus cœpit predicare,
et diffamare sermonem.

45. But he went out, and began to
publish *it* much, and to blaze abroad
the matter.



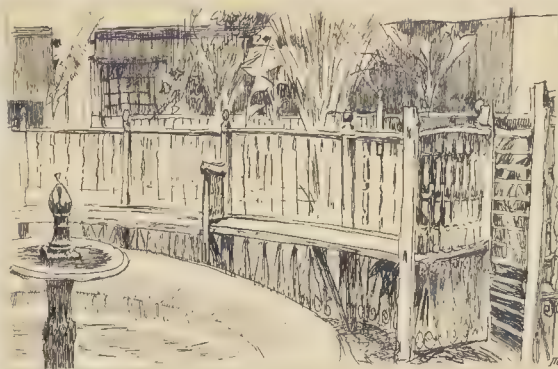
Amongst the Jews there were special laws respecting the lepers, and these sufferers were compelled to take certain precautions to protect their fellowmen from coming in contact with them. On all ordinary days of the year, the impure, of whom lepers were the chief, had to keep in the middle of the path or road, the undefiled passing by on either side. The rule on feast days was just the reverse, and this difference is easily explained by the desirability of leaving as clear a space as possible for circulation and traffic.

The very soil of the city of Jerusalem was considered sacred, and therefore lepers could not enter it until their recovery had been certified by the priests. The covered-in space under the gates of the town was however given up to them. Here they took shelter from the heat of the sun and from the rain, and were very conveniently placed for receiving alms. No doubt, when it was fine, they went outside their refuge, as they do at the present day.

In our engraving, the leper is seen in the middle of an almost deserted road, and is flinging himself in the path of Our Lord, to implore Him to heal him.

We read in the Gospel that Jesus, after he had wrought his cure, charged the leper to go and shew himself to the priest and fulfil the law. This law required a ceremony curious enough.

The man who was cured took two undefiled birds and a bouquet made up of a branch of cedar with one of hyssop, tied together with a band of scarlet wool. One of the birds was sacrificed and the blood received in a vessel containing water. The bunch of cedar and hyssop was then fastened to the other bird and plunged with it into the bloody water, the leper was sprinkled with this water and the bird was set free alive. The man, thus purified was then free to return to the society of his fellow men and to the privileges of religion.



Garden of Dancing Dervishes at Cairo.

J. J. T.





Jesus teaching the multitude

Jesus teaching the multitude

Saint Mark — Chap. 2



Egressus est rursus ad mare; omnisque turba veniebat ad eum, et docebat eos.



AND he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

In the crowd seated at the feet of Jesus and listening to Him, men of many different races are to be seen. There are wealthy citizens of Tiberias, an essentially modern town at that period; there are Jews in the black and white abayah; Africans, with loose mantles, wearing no sash or belt; women of Samaria and from the shores of the Jordan; and lastly, men from the north; for Tiberias was a halting place for those who travelled from the North to the South, from Persia to Egypt.

The Calling of Saint Matthew

Saint Matthew — Chap. 9

T cum transiret inde Jesus, vidit hominem sedentem in telonio, Matthæum nomine. Et ait illi : Sequere me. Et surgens, secutus est eum.

S. MARC. — C. 2

13. Et egressus est rursus ad mare ; omnisque turba veniebat ad eum, et docebat eos.

14. Et cum præteriret, vidit Levi Alphæi sedentem ad telonium, et ait illi : Sequere me, et surgens secutus est eum.



Capernaum, situated on the road from Damascus, to the Mediterranean, was a much frequented halting place, and numerous caravans, with crowds of travellers passed through it day by day on their

AND as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom : and he saith unto him, Follow me. And he arose, and followed him.

him, Follow me. And he arose, and followed him.

S. MARK. — CH. 2

13. And he went forth again by the sea-side ; and all the multitude resorted unto him, and he taught them.

14. And as he passed by, he saw Levi the son of Alphæus sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him.



way to Samaria, Judæa, Egypt or in the other direction to Persia, and

the valley of the Euphrates. It was the great emporium of Eastern Galilee, and in it, as well as at other points of this border district.



were stationed publicans or custom officers, who collected taxes in the name of the Imperial Treasury. Every where in Palestine, at the entrance ports, at the bridges, at the gates of towns, these imposts were exacted and they weighed very heavily on the people. As a result, the collectors of the taxes were universally hated, and, as is generally the case in matters of this sort; it was the subalterns, who, though less responsible were more easily accessible, who came in for most of the odium. Every one looked upon them as extortioners and tyrants on whom it seemed permissible to heap all manner of maledictions. This was especially the case in the eyes of the Jews, with whom the profession of a publican involved a sort of religious and national apostasy. To take service under Caesar, as the agent of an odious and oppressive exaction, was tacitly to recognise the domination of the foreigner, not only, as with others, to suffer it. Was not the man who could do this a mere hypocrite to call himself a son of Israel and go up to the Temple to present offerings which were thus defiled? On certain occasions, even Jesus Himself seemed to have adopted this way of looking at the matter, for He did not hesitate to say, when He was speaking of the disciple who neglected to hear the Church: « Let him be unto thee as a heathen man and a publican. »

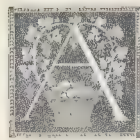
For all that, however, there were honest men even amongst the publicans, who suffered from, without understanding, the popular prejudice against them. There had been some such amongst the disciples of John the Baptist, and he had not told them to give up their calling, but had merely urged them to pursue it honestly. In spite of this, great must have been the astonishment of the disciples, when Jesus called to Him a publican, named Levi bar Alphæus, or Levi, the son of Alphæus, hence forth to be known as Matthew, a name signifying « the gift of God ». He himself must fully have realized the value of that gift, and his heart must have been overflowing with gratitude. It is this feeling we have endeavoured to express.



Saint Matthew

The lost Piece of Silver

Saint Luke — Chap. 15



UT quæ mulier habens drachmas decem, si perdidit drachmam unam, nonne accendit lucernam, et everrit domum, et quærit diligenter donec inveniat?

9. Et cum invenerit, convocat amicas



ITHER what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

9. And when she hath found it,

et vicinas, dicens : Congratulamini mihi, quia inveni drachmam quam perideram?

10. Ita, dico vobis, gaudium erit coram angelis Dei super uno peccatore pœnitentiam agente.

she calleth *her* friends and *her* neighbours together, saying, Rejoice with me; for I have found the piece which I had lost.

10. Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.



The lost Piece of Silver

W. J. T.

Jesus sat at meat with Matthew

Saint Matthew — Chap. 9



L factum est, discumbente eo in domo, ecce multi publicani et peccatores venientes, discumbebant cum Jesu et discipulis ejus.

11. Et videntes pharisæi, dicebant discipulis ejus : Quare cum publicanis et peccatoribus manducat magister vester?

12. At Jesus audiens, ait : Non est opus valentibus medicus, sed male habentibus.

13. Euntes autem discite quid est : Misericordiam volo, et non sacrificium.



AND it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples.

11. And when the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners?

12. But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13. But go ye and learn what *that* meaneth. I will have mercy, and not



Non enim veni vocare justos, sed peccatores.

sacrifice : for I am not come to call the righteous, but sinners to repentance.



Christ healing the withered hand

Saint Mark — Chap. 3



ntroivit iterum in synagogam. Et erat ibi homo habens manum aridam.

2. Et observabant eum si sabbatis curaret, ut accusarent illum.



ND he entered again into the synagogue; and there was a man there which had a withered hand.

2. And they watched him, whether he would heal him on the sabbath day; that they might accuse him.

3. Et ait homini habenti manum aridam : Surge in medium.

4. Et dicit eis : Licet sabbatis bene facere, an male? animam salvam facere, an perdere? At illi tacebant.

5. Et circumspiciens eos cum ira, contristatus super cæcitate cordis eorum, dicit homini : Extende manum tuam. Et extendit, et restituta est manus illi.

3. And he saith unto the man which had the withered hand, Stand forth.

4. And he saith unto them, Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill? But they held their peace.

5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand.

And he stretched it out : and his hand was restored whole as the other.



Christ healing the withered

According to an old tradition related in the Apocryphal Gospel of the Nazarenes, or of the Ebionite Christians, the man with the withered hand was a stone-cutter or mason. Saint Jerome sees in this incident a type of Judaism, in which the hand without strength had become useless and incapable of cooperating in the building of the Temple of God.

We are told in the sacred text, that the enemies of Jesus, seeing Him with a sufferer on the Sabbath day «watched Him, that they might accuse Him», in public, if He healed him. Such an idea seems very strange to us, but it was less so in the eyes of Jewish formalists, accustomed as they were to all manner of petty prejudices. The Jewish laws relating to the Sabbath, led to positively fantastic discussions between the Rabbis; indeed, they themselves came to the conclusion that it was impossible to get at the full truth on the subject; all the

more reason was there to give up the idea of an absolute rigidity of observance. Certain amongst the Rabbis held that if the Jewish people could observe exactly two Sabbath days, they would be delivered from all their woes.

The Gospel narrative tells us that, at the time of Our Lord's Ministry, it was lawful, «if a sheep fell into a pit on the Sabbath day,... to lift it out»; later, however, this concession was withdrawn, and the Rabbis only grudgingly permitted the necessary feeding of animals on the seventh day. It was also forbidden to peel or cook an apple, to kill a flea, a fly or any other insect larger than a certain specified size, or to play on any instrument loud enough to wake a sleeping infant. Yet the sect known as that of the Samaritans did not consider all these rules quite severe enough. To them, it was against the law of the Sabbath to light a fire, or to move from one's place for any reason, except to go to prayer, or to occupy oneself in any way, except by reading the Bible. They actually called the Sabbath day their bride, and prided themselves on being its exclusive possessors, and in shutting out from its enjoyment all the peoples of the world.



The Enemy sowing Tares

Saint Matthew — Chap. 13



LIAM parabolam proposuit illis, dicens : Simile factum est regnum cælorum homini, qui seminavit bonum semen in agro suo.



ANOTHER parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field :

25. Cum autem dormirent homines, venit inimicus ejus, et superseminavit zizania in medio tritici, et abiit.

26. Cum autem crevisset herba et fructum fecisset, tunc apparuerunt et zizania.

27. Accedentes autem servi patrisfamilias, dixerunt ei : Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania?



A street in Jerusalem.

25. But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26. But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28. Et ait illis : Inimicus homo hoc fecit. Servi autem dixerunt : Vis, imus et colligimus ea?

29. Et ait : Non, ne forte colligentes zizania, eradicetis simul cum eis et triticum.

30. Sinite utraque crescere usque ad messem; et in tempore messis dicam messoribus : Colligite primum zizania, et alligate ea in fasciculos ad comburendum; triticum autem congregate in horreum meum.

The landscape we represent in our engraving is a corner of the valley of Hinnom, situated on the south of Jerusalem. This valley was looked upon with a kind of terror on account of the horrors which it had witnessed.

It was, in fact, near here, and no doubt, not far from the rocks shutting in the valley, that at one time rose up a temple sacred to Moloch, where human victims were sacrificed. The image of the god, who was seated on a throne, was of bronze, and was made in the form of a man, with the head of a bull,

28. He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29. But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30. Let both grow together until the harvest : and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn.



The Enemy Sowing Tares

J. M. L.

wearing a royal diadem. According to some accounts there was a fiery furnace in the interior

of the statue, and at the time of sacrifice, children were placed in the hands of the monster, and then, by some mechanical contrivance, hoisted into his mouth, from which they were drawn into, and consumed by the fire below. The place under notice was called Tophet, a word meaning « drums », because, it is said, those instruments of music were beaten to drown the sobs and cries of the children sacrificed to the god.



The Pharisees and the Herodians

Saint Mark — Chap. 3



EXEUNTES autem pharisæi, statim cum herodianis consilium faciebant adversus eum, quomodo eum perderent. SANCT. MARC. — C. 3.



AND the Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. SAINT MARK. — CH. 3.

The spot represented in our engraving is near a synagogue, and trees had been planted there to afford shelter from the sun to the doctors who frequented it to talk together. The trees chosen were cypresses, pines and cedars, all of a more or less sombre aspect, harmonising well with and accentuating the secluded character of this place sacred to meditation. Seats were contrived in the stone walls, so that the doctors could sit at their ease.

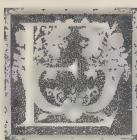


The Ordaining of the Twelve Apostles

J J T

The Ordaining of the Twelve Apostles

Saint Mark — Chap. 3

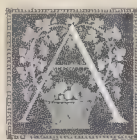


ascendens in montem, vocavit ad se quos voluit ipse; et venerunt ad eum.

14. Et fecit ut essent duodecim cum illo, et ut mitteret eos prædicare.

15. Et dedit illis potestatem curandi infirmitates et ejiciendi dæmonia.

16. Et imposuit Simoni nomen Petrus;



ND he goeth up into a mountain, and calleth *unto him* whom he would: and they came unto him.

14. And he ordained twelve, that they should be with him, and that he might send them forth to preach,

15. And to have power to heal sicknesses, and to cast out devils:

16. And Simon he surnamed Peter;

17. Et Jacobum Zebedæi, et Joannem fratrem Jacobi, et imposuit eis nomina Boanerges, quod est, Filii tonitruui;

18. Et Andream, et Philippum, et Bartholomæum, et Matthæum, et Thomam, et Jacobum Alphæi, et Thaddæum, et Simonem Cananæum,

19. Et Judam Iscariotem, qui et tradidit illum.

17. And James the *son* of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder :

18. And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the *son* of Alphæus, and Thaddæus, and Simon the Canaanite,

19. And Judas Iscariot, which also betrayed him :

The two Women at the mill

Saint Matthew — Chap. 24



Ute mulieres in mola : una assumetur et una relinquetur.

42. Vigilate ergo, quia nescitis qua hora Dominus vester venturus sit.

43. Illud autem scitote, quoniam si sciret paterfamilias qua hora fur venturus esset, vigilaret utique, et non sineret perfodi domum suam.

44. Ideo et vos estote parati, quia qua nescitis hora Filius hominis venturus est.



The two Women at the mill.



Women shall be grinding at the mill; the one shall be taken, and the other left.

42. Watch therefore : for ye know not what hour your Lord doth come.

43. But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44. Therefore be ye also ready : for in such an our as ye think not the Son of man cometh.

When ye come into an house, salute it

Saint Matthew — Chap. 10



IN quamcumque autem civitatem aut castellum intraveritis, interrogate quis in ea dignus sit; et ibi manete donec exeatis.

12. Intrans autem in domum, salutate eam, dicentes: Pax hui domui.

13. Et si quidem fuerit domus illa digna, veniet pax vestra super eam; si autem non fuerit digna, pax vestra revertetur ad vos.

14. Et quicumque non receperit vos, neque audierit sermones vestros, exeuntes foras de domo vel civitate, excutite pulverem de pedibus vestris.

15. Amen dico vobis: Tolerabilius erit terræ Sodomorum et Gomorrhæorum, in die iudicii, quam illi civitati.



AND into whatsoever city or town ye shall enter, enquire who in it is worthy; and there abide till ye go thence.

12. And when ye come into an house, salute it.

13. And if the house be worthy, let your peace come upon it: but if it be not worthy, let your peace return to you.

14. And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city, shake off the dust of your feet.

15. Verily I say unto you, It shall be more tolerable for the

land of Sodom and Gomorrha in the day of judgment, than for that city.



When ye come into an house, salute it.

— 31.

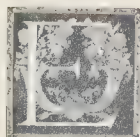




Jesus asleep during the storm

Jesus asleep during the storm

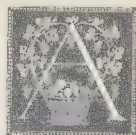
Saint Mark — Chap. 4



Et dimittentes turbam, assumunt eum ita ut erat in navi; et aliæ naves erant cum illo.

37. Et facta est procella magna venti, et fluctus mittebat in navim, ita ut impleretur navis.

38. Et erat ipse in puppi super cervical dormiens; et excitant eum, et



AND when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and the waves beat into the ship, so that it was now full.

38. And he was in the hinder part of the ship, asleep on a pillow: and they

dicunt illi : Magister, non ad te pertinet quia perimus?

awake him, and say unto him, Master, carest thou not that we perish?

Jesus stilling the tempest



Jesus stilling the tempest.

J. J. I.

ET exurgens comminatus est vento, et dixit mari : Tace, obmutesce. Et cessavit ventus, et facta est tranquillitas magna.

40. Et ait illis : Quid timidi estis ? necdum habetis fidem ? Et timuerunt timore magno, et dicebant ad alterutrum : Quis, putas, est iste, quia et ventus et mare obediunt ei ?

SANCT. MARC. — C. 4.

AND he arose, and rebuked the wind and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful ? how is it that ye have no faith ?

SAINT MARK — CH. 4.

On the coasts of Judæa, there are still to be seen boats of considerable size, which can be navigated either with oars or sails. In the narrower portion of the stern, referred to by Saint Mark as the « hinder part of the ship » there was a small cabin in which, no doubt, Jesus was asleep. The sacred text tells us that He had His head upon a pillow, a small detail which proves that the vessel was of sufficient importance to have some furniture in its cabin.

In the Villages, the sick were brought unto Him

Saint Mark — Chap. 6

LIT percurrentes universam regionem illam, cœperunt in grabatis eos qui se male habebant circumferre, ubi audiebant eum esse.

56. Et quocumque introibat, in vicos, vel in villas, aut civitates, in plateis ponebant infirmos, et deprecabantur eum, ut vel fimbriam vestimenti ejus tangerent; et quotquot tangebant eum salvi fiebant.

AND ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

56. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment: and as many as touched him were made whole.



Jewish Bible at Jerusalem.

In the synagogues of Jerusalem, several examples may still be seen of Bibles of the kind represented in our engraving. The left hand scroll of manuscript, as it closed or unrolled, communicated a similar movement to that on the right, and the priest could then read the writing laid bare between the two. As a rule,

these scrolls are of very ancient date and are enriched with ornaments in silver repoussé work, on a velvet ground of a very deep red colour. The reader is generally attended by a clerk, who assists him by pointing out the passage to be given with a small rod, ending in a silver hand.







My name is Legion

Saint Mark — Chap. 5

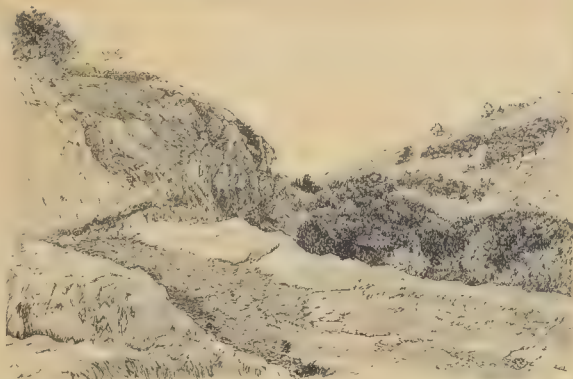


Et venerunt trans fretum maris in regionem Gerasenorum.

2. Et exeunti ei de navi, statim occurrit de monumentis homo in spiritu immundo,

3. Qui domicilium habebat in monumentis; et neque catenis jam quisquam poterat eum ligare,

4. Quoniam sæpe compedibus et catenis victus, dirupisset catenas, et compedes comminuisset, et nemo poterat eum domare.



Valley of Hinnom.

5. Et semper die ac nocte in monumentis et in montibus erat, clamans et concidens se lapidibus.

6. Videns autem Jesum a longe, cucurrit et adoravit eum;

7. Et clamans voce magna, dixit: Quid mihi et tibi, Jesu, Fili Dei altissimi? adjuro te per Deum, ne me torqueas.



And they came over unto the other side of the sea, into the country of the Gadarenes.

2. And when he was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit,

3. Who had *his* dwelling among the tombs; and no man could bind him, no, not with chains:

4. Because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces: neither could any

man tame him.

5. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones.

6. But when he saw Jesus afar off, he ran and worshipped him,

7. And cried with a loud voice and said, What have I to do with thee, Jesus, *thou*, Son of the most high God? I adjure thee by God, that thou torment me not.



My name is Legion.

8. Dicebat enim illi : Exi, spiritus im-
munde, ab homine.

9. Et interrogabat eum : Quod tibi
nomen est ? Et dicit ei : Legio mihi
nomen est, quia multi sumus.

10. Et deprecabatur eum multum, ne
se expelleret extra regionem.

8. For he said unto him, Come out
of the man, *thou* unclean spirit.

9. And he asked him, What *is* thy
name ? And he answered, saying, My
name *is* Legion : for we are many.

10. And he besought him much
that he would not send them away out
of the country.





The two Men possessed with Devils.

J.-J. T.

The two Men possessed with Devils

Saint Matthew — Chap. 8

L cum venisset trans fretum in regionem Gerasenorum, occurrerunt ei duo habentes dæmonia, de monumentis exeuntes, sævi nimis, ita ut nemo posset transire per viam illam.

29. Et ecce clamaverunt, dicentes : Quid nobis et tibi, Jesu, Fili Dei ? Venisti huc ante tempus torquere nos ?

AND when he was come to the other side into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29. And, behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God ? art thou come hither to torment us before the time ?

The Good Shepherd

Saint John — Chap. 10



Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis;

12. Mercenarius autem, et qui non est pastor, cuius non sunt oves propriæ, videt lupum venientem, et dimittit oves, et fugit; et lupus rapit et dispergit oves.

13. Mercenarius autem fugit, quia mercenarius est et non pertinet ad eum de ovibus.

14. Ego sum pastor bonus, et cognosco meas, et cognoscunt me meæ.

15. Sicut novit me Pater, et ego agnosco Patrem; et animam meam pono pro ovibus meis.

16. Et alias oves habeo, quæ non sunt ex hoc ovili; et illas oportet me adducere, et vocem meam audient, et fiet unum ovile et unus pastor.

17. Propterea me diligit Pater, quia



IAM the good shepherd: the good shepherd giveth his life for the sheep.

12. But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth: and the wolf catcheth them, and scattereth the sheep.

13. The hireling fleeth, because he is an hireling, and careth not for the sheep.

14. I am the good shepherd, and know my *sheep*, and am known of mine.

15. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep.

16. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my

voice; and there shall be one fold, and one shepherd.

17. Therefore doth my Father love me,



The Good Shepherd.

ego pono animam meam, ut iterum sumam eam.

because I lay down my life, that I might take it again.

How often I have seen a shepherd carrying a lost lamb over the rocks on his way to the sheepfold! He holds it on his shoulders with its feet held against his breast, and many a time have I seemed to recognize a likeness to the Christ in the features of some such carer for the sheep, a fact which to my mind made the symbol yet more striking. I was the more impressed with this, when, as was sometimes the case, the shepherd had his head bound up, telling of



Synagogue of the Mugarabees

J. 1

the dangers he had run in rescuing his lamb from some robber, or in climbing over the obstacles in his path, whilst seeking the lost one.

This parable of the Good Shepherd, which is one of the most beautiful in the Gospels, is also one of those which were most often chosen for illustration by artists in early Christian times. The catacombs of Rome are full of figures and groups recalling it, which were faithfully repeated in the middle ages.

The swine driven into the sea

Saint Matthew — Chap. 8



RAT autem non longe ab illis grex multorum porcorum pascens.

31. Dæmones autem rogabant eum, dicentes : Si ejicis nos hinc, mitte nos in gregem porcorum.

32. Et ait illis : Ite. At illi exeuntes abierunt in porcos, et ecce impetu abiit totus grex per præceps in mare; et mortui sunt in aquis.

33. Pastores autem fugerunt, et venientes in civitatem, nuntiaverunt



ND there was a good way off from them an herd of many swine feeding.

31. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32. And he said unto them, Go. And when they were come out, they went into the herd of swine : and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33. And they that kept them fled, and went their ways into the city, and told

omnia, et de eis qui dæmonia habuerant.

34. Et ecce tota civitas exiit obviam Jesu; et viso eo rogabant ut transiret a finibus eorum.

We know that by the law of Moses swine were declared unclean, as well as all other animals, with undivided hoofs, with those which, though their hoofs were cloven, did not chew the cud. Perhaps, in the case of the swine, hygienic considerations had something to do with the prohibition, but, however that may have been, that prohibition was very distinct; the Jews were forbidden either to eat their flesh or to offer them up in sacrifice in the Temple. The use of anything made from any part of these animals, was equally prohibited, but, in spite of all these restrictions, certain Jews of Galilee, which was on the borders of districts inhabited by the Gentiles, owned large herds of swine, as a speculation, and made considerable sums of money by so doing. Not being able, according to the terms of the law, to keep these animals themselves, they had them looked after by Gentile swine-herds, and sold them later, to the Romans, or the heathen inhabitants of Tyre and Sidon, and of the shores



The swine driven over the sea.

every thing, and what was befallen to the possessed of the devils.

34. And, behold, the whole city came out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

of the Mediterranean adjoining the country of Galilee.

On the further side of the lake of Galilee, in the heathen portion of Palestine, there were desert districts of considerable extent, well suited to the keeping of swine, and they were herded together there in great numbers. Jesus sometimes visited these wilds, attracted doubtless, by the knowledge of the op-

pression and miseries of every kind, weighing down its inhabitants. It would appear, however, from the Gospel narrative, that the presence of the Saviour, and the miracles performed by Him, inspired the people with terror rather than with gratitude. These rude, untutored peasants mourned more over the loss of a herd of swine than they rejoiced at the advent of a prophet. The extraordinary scene described by the Evangelists, filled them with nameless dread, instead of leading them to reflect on its true meaning, and they fled, beseeching Jesus « to depart out of their coasts ».



The Raising of Jairus' daughter

The Raising of Jairus' daughter

Saint Mark — Chap. 5

Et venit quidam de archi-
synagogis nomine Jairus;
et videns eum, procidit
ad pedes ejus,

23. Et deprecabatur eum multum,
dicens : Quoniam filia mea in extremis
est; veni, impone manum super eam,
ut salva sit et vivat.

24. Et abiit cum illo, et sequebatur
eum turba multa, et comprimebant eum.

AND, behold, there cometh
one of the rulers of the
synagogue, Jairus by
name; and when he saw
him, he fell at his feet,

23. And besought him greatly, saying,
My little daughter lieth at the point of
death : *I pray thee*, come and lay thy
hands on her, that she may be healed;
and she shall live.

24. And *Jesus* went with him; and
much people followed him, and thronged
him.

35. Adhuc eo loquente, veniunt ab archisynagogo, dicentes : Quia filia tua mortua est; quid ultra vexas Magistrum?

36. Jesus autem, audito verbo quod dicebatur, ait archisynagogo : Noli timere; tantummodo crede.

37. Et non admisit quemquam se sequi, nisi, Petrum, et Jacobum, et Joannem fratrem Jacobi.

38. Et veniunt in domum archisynagogi; et videt tumultum, et flentes, et ejulantes multum.

39. Et ingressus, ait illis : Quid turbamini et ploratis? puella non est mortua, sed dormit.

40. Et irridebant eum. Ipse vero, ejec-tis omnibus, assumit patrem et matrem puellæ, et qui secum erant, et ingreditur ubi puella erat jacens.

41. Et tenens manum puellæ, ait illi: Talitha, cumi; quod est interpretatum: Puella (tibi dico), surge.

42. Et confestim surrexit puella, et ambulabat. Erat autem annorum duodecim. Et obstupuerunt stupore magno.

35. While he yet spake, there came from the ruler of the synagogue's *house certain* which said, Thy daughter is dead: why troublest thou the Master any further?

36. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

37. And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38. And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

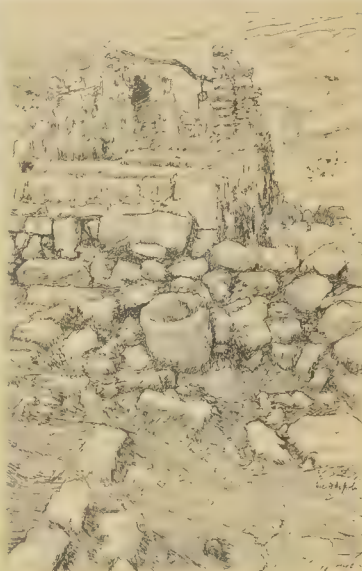
39. And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

40. And they laughed him to scorn.

But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying.

41. And he took the damsel by the hand, and said unto her, Talitha cumi; which is, being interpreted, Damsel, I say unto thee, arise.

42. And straightway the damsel arose, and walked; for she was *of the age* of twelve years. And they were astonished with a great astonishment.



* Bir-Ayoub or Job's Well.



JESUS TEACHING ON THE SEASIDE



43. Et præcepit illis vehementer ut nemo id sciret; et dixit dari illi manducare.

43. And he charged them straitly that no man should know it; and commanded that something should be given her to eat.

Jesus preaching by the sea side

Saint Matthew — Chap. 13

In illo die exiens Jesus de domo, sedebat secus mare.



In wandering slowly on foot by the Sea of Tiberias in the neighbourhood of Magdala, near so-called the Horns of Hattin, rocks occur at intervals, any one of which might very well serve as a seat for a teacher wishing to address a crowd. Why should not Jesus, who, the Evangelists tell us, often taught the peo-



The Sea of Tiberias

d-c. 11.

THE same day went Jesus out of the house, and sat by the sea side.



ple by the sea, have used one of these very stones? It seems to us, that we are quite justified in assuming that He did, especially as the surrounding districts are lofty, rendering the place very suitable to His purpose, from an acoustic point of view.

The dumb man possessed with a devil

Saint Matthew — Chap. 12

UNC oblatus est ei dæmonium habens, cæcus et mutus; et curavit eum, ita ut loqueretur et videret.

23. Et stupebant omnes turbæ, et

WHEN was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23. And all the people were amazed,

dicebant : Numquid hic est filius David ?

24. Pharisei autem audientes, dixerunt : Hic non ejicit dæmones nisi in Beelzebub, principe dæmoniorum.

25. Jesus autem sciens cogitationes eorum, dixit eis : Omne regnum divinum contra se, desolabitur ; et omnis civitas vel domus divisa contra se, non stabit.

26. Et si Satan as Satanam ejicit, adversus se divisus est ; quomodo ergo stabit regnum ejus ?

27. Et si ego in Beelzebub ejicio dæmones, filii vestri in quo ejiciunt ? Ideo ipsi judices vestri erunt.

28. Si autem ego in Spiritu Dei ejicio dæmones, igitur pervenit in vos regnum Dei.

29. Aut quomodo potest quisquam intrare in domum fortis, et vasa ejus diripere, nisi prius alligaverit fortem ? et tunc domum illius diripiet.

30. Qui non est mecum contra me est ; et qui non congregat mecum spargit.

and said, Is not this the son of David ?

24. But when the Pharisees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation ; and every city or house divided against itself shall not stand :

26. And if Satan cast out Satan, he is divided against himself ; how shall then his kingdom stand ?

27. And if I by Beelzebub cast out devils, by whom do your children cast *them* out ? therefore they shall be your judges.

28. But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you.

29. Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man ? and then he will spoil his house.

30. He that is not with me is against me ; and he that gathereth not with me scattereth abroad.



The dumb man possessed with a devil

J. J. J.

Healing of the woman with the issue of blood

Saint Mark — Chap. 5

Et mulier quæ erat in profluvio sanguinis annis duodecim,

26. Et fuerat multa per-
pessa a compluribus medicis; et ero-
gaverat omnia
sua, nec quid-
quam profecerat,
sed magis
deterius habebat;

27. Cum audisset de Jesu,
venit in turba
retro, et tetigit
vestimentum
ejus;

28. Dicebat
enim: Quia si
vel vestimentum
ejus tetigero,
salva ero.

29. Et confestim
siccatus est
fons sanguinis
ejus; et sensit
corpore quia
sanata esset a
plaga.

30. Et statim
Jesus in semetipso cognoscens virtutem,
quæ exierat de illo, conversus ad



ND a certain woman, which
had an issue of blood twelve
years,

26. And had suffered many
things of many physicians, and had
spent all that she
had, and was nothing
bettered,
but rather grew
worse,

27. When she
had heard of Jesus,
came in the
press behind,
and touched his
garment.

28. For she
said, If I may
touch but his
clothes, I shall
be whole.

29. And
straightway the
fountain of her
blood was dried
up; and she felt
in *her* body that
she was healed
of that plague.

30. And Jesus
immediately knowing in himself that
virtue had gone out of him, turned



Healing of the Woman with the Issue of Blood

turbam, aiebat : Quis tetigit vestimenta mea ?

31. Et dicebant ei discipuli sui: Vides turbam comprimentem te, et dicis : Quis me tetigit ?

32. Et circumspiciebat videre eam quæ hoc fecerat.

33. Mulier vero timens et tremens, sciens quod factum esset in se, venit et procidit ante eum, et dixit ei omnem veritatem.

34. Ille autem dixit ei: Filia, fides tua te salvam fecit. Vade in pace, et esto sana a plaga tua.

him about in the press, and said, Who touched my clothes ?

31. And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me ?

32. And he looked round about to see her that had done this thing.

33. But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34. And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.



The Jews, particularly those who were dedicated to the special service of God, were in the habit of wearing a quadrangular garment, or piece of cloth, called a taled or tallith. On each corner of this garment was sewn a piece of azure blue silk, intended to remind the owner of the sojourn in Egypt, and from it also hung a fringe, made of threads knotted together, the number of knots representing the four consonants of the name of Jehovah, that is to say, the letters corresponding with the English J. H. V. H., and pronounced « Yahweh ». We are, I think, justified in supposing that Jesus, when the woman with the issue of blood approached Him, was wearing the tallith over His ordinary clothes, and that the hem of the garment touched by her, or, as saint Luke expresses it, the border, which may have meant the fringe, was the



Woman of Geba (Samarita)

J. J. I.

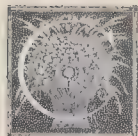


fringe of the corner, with the symbolic meaning of which, she was acquainted. Anxious to win a special favour of Jesus, whom she doubtless recognised as a representative of Jehovah, it may well have appeared to her a simple and natural thing to testify her respect and to express her request by touching the sacred garment. It was just her way of making an appeal to the power of God. And that power did indeed, as related in the

Gospels, manifest itself in a mysterious manner. Jesus felt that a miracle had been unconsciously performed, and that « virtue had gone out of Him » for « He turned Him about » to see who had had recourse to Him. He probably wished, moreover, in calling the attention of the bystanders to this woman; not to allow so touching an example of faith and humility to escape notice.

Lord, I am not worthy

Saint Matthew — Chap. 8



UM autem introisset Capernaum, accessit ad eum centurio, rogans eum,

6. Et dicens : Domine puer meus jacet in domo paralyticus, et male torquetur.

7. Et ait illi Jesus : Ego veniam, et curabo eum.

8. Et respondens centurio, ait : Domine, non sum dignus ut intres sub tectum meum; sed tantum dic verbo, et sanabitur puer meus.

9. Nam et ego homo sum sub potestate constitutus, habens sub me milites; et dico huic: Vade, et vadit; et alii: Veni, et venit; et servo meo: Fac hoc, et facit.

10. Audiens autem Jesus miratus est, et sequentibus se dixit: Amen dico vobis, non inveni tantam fidem in Israel.

11. Dico autem vobis, quod multi ab Oriente et Occidente venient, et recumbent cum Abraham et Isaac et Jacob, in regno cælorum;

12. Filii autem regni ejicientur in



ND when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

6. And saying, Lord my servant lieth at home sick of the palsy, grievously tormented.

7. And Jesus saith unto him, I will come and heal him.

8. The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed.

9. For I am a man under authority, having soldiers under me: and I say to this *man*, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth *it*.

10. When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

11. And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob,

in the kingdom of heaven.

12. But the children of the kingdom



Typical Jesus of Jerusalem

W. J. T.

tenebras exteriores. Ibi erit fletus, et stridor dentium.

13. Et dixit Jesus centurioni : Vade, et sicut credidisti fiat tibi. Et sanatus est puer in illa hora.

In our engraving, the centurion is represented below the Lord, and at some distance from Him. His humility prevents him from going higher and approaching nearer to Him, whom he beseeches to heal his servant.

Beneath the arches darkening the narrow street, Christ turns towards him, and graciously grants the favour the soldier asks of Him with so much faith.

The form of Jesus is draped from head to foot, as if to signify that He is not lavish of His gifts, but reserves them for those who merit them. According to one tradition, He was so beautiful, and His whole personality so full of attraction, that, as a general rule, He had to endeavour, as much as possible, to disguise and attenuate a fascination, which would otherwise have gained all hearts. It did not suit His purpose to draw the multitude to

shall be cast out into outer darkness : there shall be weeping and gnashing of teeth.

13. And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

Him by means of a feeling of that kind, to do so would have been far beneath the divine mission He held. He wished to influence those about Him by His spiritual power, by His teaching and by His mighty works.

The sacred text tells us that Jesus turned the touching faith of the centurion to account to complain of the scepticism of His own people. This heathen had more confidence in the Messiah than the children of Israel, to whom His coming had long been foretold. Jesus Christ further profited by this incident

to prophesy the future extension of His spiritual kingdom upon earth, and the « casting out into outer darkness » of the Jewish nation, as a punishment for their want of faith. Later, in his Epistle to the Hebrews, Saint Paul, the apostle, works out this thought more fully.



The man possessed of a devil in the Synagogue

Saint Luke — Chap. 4



In synagoga erat homo habens dæmonium im-mundum, et exclamans voce magna,



AND in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice,

34. Dicens: Sine, quid nobis et tibi, Jesu Nazarene? venisti perdere nos? scio te quis sis, Sanctus Dei.



The man possessed of a devil in the Synagogue

35. Et increpavit illum Jesus, dicens: Obmutesce, et exi ab eo. Et cum projecisset illum dæmonium in medium, exiit ab illo, nihilque illum nocuit.

36. Et factus est pavor in omnibus,

34. Saying, Let *us* alone; what have we to do with thee, *thou* Jesus of Nazareth? art thou come to destroy us? I know thee who thou art; the Holy One of God.

35. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of

him, and hurt him not.

36. And they were all amazed, and

et colloquebantur ad invicem, dicentes : Quod est hoc verbum, quia in potestate et virtute imperat immundis spiritibus, et exeunt ?

37. Et divulgabatur fama de illo in omnem locum regionis.

spake among themselves, saying, What a word *is* this ! for with authority and power he commandeth the unclean spirits, and they come out.

37. And the fame of him went out into every place of the country round about.

Young man, I say unto thee, Arise

Saint Luke — Chap. 7



L factum est deinceps, ibat in civitatem quæ vocatur Naim ; et ibant cum eo discipuli ejus, et turba copiosa.

12. Cum autem appropinquaret portæ civitatis, ecce defunctus efferebatur filius unicus matri suæ ; et hæc vidua erat ; et turba civitatis multa cum illa.

13. Quam cum vidisset Dominus, misericordia motus super eam, dixit, illi : Noli flere.

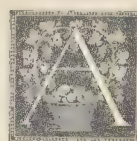
14. Et accessit, et tetigit loculum. Hi autem qui portabant, steterunt. Et ait : Adolescens, tibi dico, surge.

15. Et resedit qui erat mortuus, et cœpit loqui. Et dedit illum matri suæ.

16. Accepit autem omnes timor ; et magnificabant Deum, dicentes : Quia propheta magnus surrexit in nobis, et quia Deus visitavit plebem suam.

17. Et exiit hic sermo in universam Judæam de eo, et in omnem circa regionem.

18. Et nuntiaverunt Joanni discipuli ejus de omnibus his.



AND it came to pass the day after, that he went into a city called Nain ; and many of his disciples went with him, and much people.

12. Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow : and much people of the city was with her.

13. And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14. And he came and touched the bier : and they that bare *him* stood still. And he said, Young man, I say unto thee, Arise.

15. And he that was dead sat up, and began to speak. And he delivered him to his mother.

16. And there came a fear on all : and they glorified God, saying, That a great prophet is risen up among us ; and That God hath visited his people.

17. And this rumour of him went forth throughout all Judæa, and throughout all the region round about.

18. And the disciples of John shewed him of all these things.

19. Et convocavit duos de discipulis suis Joannes, et misit ad Jesum, dicens: Tu es qui venturus es, an alium expectamus?

20. Cum autem venissent ad eum viri, dixerunt: Joannes Baptista misit nos ad te, dicens: Tu es qui venturus es, an alium expectamus?

21. (In ipsa autem hora multos curavit a languoribus, et plagis, et spiritibus malis, et cæcis multis donavit visum;)

22. Et respondens, dixit illis: Euntes renuntiate Joanni quæ audistis, et vidistis: quia cæci vident, claudi ambulant, leprosi mundantur, surdi audiunt, mortui resurgunt, pauperes evangelizantur.

23. Et beatus est quicumque non fuerit scandalizatus in me.

19. And John calling *unto him* two of his disciples sent them to Jesus, saying, Art thou he that should come? or look we for another?

20. When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come? or look we for another?

21. And in that same hour he cured many of *their* infirmities and plagues, and of evil spirits; and unto many *that were* blind he gave sight.

22. Then Jesus answering said unto them, Go your way, and tell John what

things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23. And blessed is *he*, whosoever shall not be offended in me.



A few details about the raising of the widow's son at Nain have been handed down to us by tradition. The name of this son was, we are told, Quadratus, and after his resurrection, he at once became a disciple of the Apostles. On this subject, Eusebius, that faithful historian of the early days of the Church, quotes: « The actions of Our divine Saviour appealed to the eyes, because they were real; because those whom He healed and raised from the dead were visible, not only at the actual moment of their resurrection or their recovery, but for the whole of the rest of their lives, and not only during the life on earth of Our Saviour, but even after



His Ascension, so that many of them have remained alive until our own day. » (Hist. III, XXXVII, 17.)

Other old traditions relate how the mother of the man restored to life was received by the company of Holy Women, who ministered to the necessities of the Apostles and disciples in their journeys to and fro.

Nothing is now left of Nain, but a few houses, which have escaped destruction, situated at the base of «Little Hermon» south-west of Mount Tabor. The resurrection of Quadratus was formerly commemorated by a Church built on the actual scene of the miracle. The Mus-sulmans converted this Church into a Mosque, which has long been in ruins. All that can now be seen is a single «mihrab», or niche, in which the lower portion of a white marble column still remains. A few minutes walk from it, flows the Kishon, near to which took place the battle of Deborah, and later that of Alexander, son of Aristobulus, in the time of Pompey.



The Disciples pluck corn on the Sabbath

Saint Luke — Chap. 2

L factum est iterum, cum Dominus sabbatis ambularet per sata, et discipuli ejus cœperunt progredi et vellere spicas.

24. Pharisæi autem dicebant ei: Ecce, quid faciunt sabbatis quod non licet?

25. Et ait illis: Numquam legistis quid fecerit David, quando necessitatem habuit, et esuriit ipse, et qui cum eo erant?

26. Quomodo introiit in domum Dei sub Abiathar principe sacerdotum, et panes propositionis manducavit, quos non licebat manducare nisi sacerdoti-



ND it came to pass, that he went through the corn fields on the sabbath day; and his disciples began, as they went, to pluck the ears of corn.

24. And the Pharisees said unto him, Behold, why do they on the sabbath day that which is not lawful?

25. And he said unto them, Have ye never read what David did, when he had need, and was an hungry, he, and they that were with him?

26. How he went into the house of God

in the days of Abiathar the high priest, and did eat the shewbread, which is not lawful to eat, but for the priests,



The Disciples pluck corn on the Sabbath

J. J. I.

bus, et dedit eis qui cum eo erant ?

27. Et dicebat eis : Sabbatum propter hominem factum est, et non homo propter sabbatum.

28. Itaque dominus est Filius hominis etiam sabbati.

and gave also to them which were with him ?

27. And he said unto them, The sabbath was made for man, and not man for the sabbath :

28. Therefore the Son of man is Lord also of the sabbath.



We have here a further example of Jewish sensitiveness, with regard to the rigid observance of the Sabbath. In their eyes, the disciples of Jesus were doubly in fault, for acting in the manner related in the sacred text. First of all, because, in thus walking through the corn-fields they went further than the distance prescribed by law (2000 cubits), and secondly, because they rubbed the ears of corn between their fingers to extract the grain, which, in the opinion of the Pharisees was doing work forbidden with equal strictness.

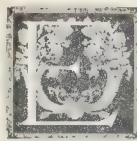
The «ears of corn» here referred to must really have been ears of barley, for it was at the end of April, and wheat does not ripen until a month later.

It is worthy of remark, that Our Lord and Saviour Jesus Christ in His reply to the reproach addressed to Him, does not directly attack the minute observances of the Pharisees, but appeals to a higher doctrine, explaining that man was not made for the observance of the Sabbath, on the contrary, the Sabbath was instituted for the benefit of man ; the law ordering its observance was therefore not one of those which absolute necessity or legitimate authority could not set aside, and in the case referred to, both these conditions were fulfilled, for the disciples were hungry, and «Jesus was the Master of the law.»



Healing of the Canaanite's daughter

Saint Mark — Chap. 7



Et cum introisset in domum a turba, interrogabant eum discipuli ejus parabolam.

18. Et ait illis : Sic et vos imprudentes estis ? Non intelligitis quia omne extrinsecus introiens in hominem non potest eum communicare ;

19. Quia non intrat in cor ejus, sed



ND when he was entered into the house from the people, his disciples asked him concerning the parable.

18. And he saith unto them, Are ye so without understanding also ? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him ;

19. Because it entereth not into

in ventrem vadit, et in secessum exit, purgans omnes escas?

20. Dicebat autem quoniam quæ de homine exeunt, illa communicant hominem.

21. Ab intus enim, de corde hominum, malæ cogitationes procedunt, adulteria, fornicationes, homicidia,

22. Furta, avaritiæ, nequitia, dolus, impudicitia, oculus malus, blasphemia, superbia, stultitia.

23. Omnia hæc mala ab intus procedunt, et communicant hominem.

24. Et inde surgens abiit in fines Tyri et Sidonis; et ingressus domum, neminem voluit scire, et non potuit latere.

25. Mulier enim statim ut audivit de eo, cujus filia habebat spiritum immundum, intravit et procidit ad pedes ejus.

26. Erat enim mulier gentilis, Syrophœnissa genere, et rogabat eum ut dæmonium ejiceret de filia ejus.

27. Qui dixit illi: Sine prius saturari filios; non est enim bonum sumere panem filiorum et mittere canibus.

his heart, but into the belly, and goeth out into the draught, purging all meats?

20. And he said, That which cometh out of the man, that defileth the man.

21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

22. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :

23. All these evil things come from within, and defile the man.

24. And from thence he arose, and went into the borders of Tyre and Sidon, and entered into an house, and would have no man know *it* : but he could not be hid.

25. For a *certain* woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet :

26. The woman was a Greek, a Syrophœnician by nation ; and she besought him that he would cast forth the devil out of her daughter.

27. But Jesus said unto her, Let the children first be filled : for it is not meet to take the children's bread, and to cast *it* unto the dogs.



28. At illa respondit, et dixit illi : Utique, Domine ; nam et castelli comedunt sub mensa de micis puerorum.

29. Et ait illi : Propter hunc sermonem, vade ; exiit dæmonium a filia tua.

30. Et cum abiisset domum suam, invenit puellam jacentem supra lectum, et dæmonium exiisse.

31. Et iterum exiens de finibus Tyri, venit per Sidonem ad mare Galilææ, inter medios fines Decapoleos.



Healing of the Canaanite's daughter.

28. And she answered and said unto him, Yes, Lord : yet the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way ; the devil is gone out of thy daughter.

30. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed.

31. And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis.



The Canaanites were the descendants of the eleven Sons of Canaan, who were driven out of their country by Joshua, as a punishment, the Bible tells us, for their idolatrous customs and abominations. Defeated and despoiled of their riches, they withdrew to various countries, chiefly to Greece and Africa. Certain writers say, that some of them even went as far as Germany and to the districts now occupied by the Slav races, yet others assert that some went to America, but this is not at all probable.

The Canaanites built a great number of cities in Africa, and Procopius relates that in one of them they set up, near a well, two columns of white marble on which were inscribed these words : « We are the people who were saved from the robber Joshua, the Son of Nave (or Nun), who was pursuing us. »



They brought unto Him all that were diseased

They brought unto Him all that were diseased

ET omnis turba quærebat eum tangere, quia virtus de illo exibat et sanabat omnes. S. MARC. — C. 6.

35. Et cum cognovissent eum viri loci illius, miserunt in universam regionem illam, et obtulerunt ei omnes male habentes;

36. Et rogabant eum ut vel fimbriam vestimenti ejus tangerent. Et quicumque tetigerunt, salvi facti sunt.

SANCT. MATTH. — C. 14.

AND when they were gone over, they came into the land of Gennesaret.

SAINT MARK. — CH. 6.

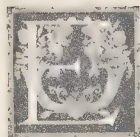
35. And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased;

36. And besought him that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

SAINT MATTHEW. — CH. 14.

The Parable of the Sower

Saint Matthew — Chap. 13



LOCUTUS est eis multa in parabolis, dicens : Ecce exiit qui seminat, seminare.

4. Et dum seminat, quædam ceciderunt secus viam ; et venerunt volucres cæli, et comederunt ea.

5. Alia autem ceciderunt in petrosa, ubi non habebant terram multam ; et continuo exorta sunt, quia non habebant altitudinem terræ.

6. Sole autem orto æstuaverunt ; et quia non habebant radicem, aruerunt.

7. Alia autem ceciderunt in spinas ; et creverunt spinæ, et suffocaverunt ea.

8. Alia autem ceciderunt in terram bonam ; et dabant fructum, aliud centesimum, aliud sexagesimum, aliud trigessimum.

9. Qui habet aures audiendi, audiat.



AND he spake many things unto them in parables, saying, Behold, a sower went forth to sow ;

4. And when he sowed, some seeds fell by the way side, and the fowls came and devoured them up :

5. Some fell upon stony places, where they had not much earth : and forthwith they sprung up, because they had no deepness of earth :

6. And when the sun was up, they were scorched ; and because they had no root, they withered away ;

7. And some fell among thorns ; and the thorns sprung up, and choked them :

8. But other fell into good ground, and brought forth fruit some an hundredfold, some sixtyfold, some thirtyfold.

9. Who hath ears to hear, let him hear.



The Parable of the Sower.

10. Et accedentes discipuli dixerunt ei : Quare in parabolis loqueris eis?

11. Qui respondens, ait illis : Quia vobis datum est nosse mysteria regni cælorum; illis autem non est datum.

12. Qui enim habet, dabitur ei, et abundabit; qui autem non habet, et quod habet auferetur ab eo.



A typical Jew of Jerusalem 3-31

10. And the disciples came, and said unto him, Whyspeakest thou unto them in parables?

11. He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

12. For whosoever hath, to him shall be given, and he shall have more abundance : but whosoever hath not, from him shall be taken away even that he hath.

A Woman anointeth the feet of Jesus

Saint Luke — Chap. 7



POGABAT autem illum quidam de pharisæis ut manderet cum illo. Et ingressus domum pharisæi, discubuit.

37. Et ecce mulier, quæ erat in civitate peccatrix, ut cognovit quod accubisset in domo pharisæi, attulit alabastrum unguenti;

38. Et stans retro secus pedes ejus, lacrymis cœpit rigare pedes ejus, et capillis capitis sui tergebat, et osculabatur pedes ejus et unguento ungebat.

39. Videns autem pharisæus, qui vocaverat eum, ait intra se dicens : Hic, si



AND one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat.

37. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment,

38. And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

39. Now when the Pharisee which had bidden him saw *it*, he spake



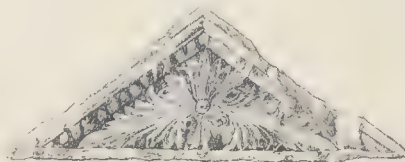
A Woman toucheth the feet of Jesus

esset propheta, sciret utique quæ et qualis est mulier quæ tangit eum, quia peccatrix est.

within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him : for she is a sinner.



Verse 38 of Saint Luke VII, indicates with sufficient clearness how the scene referred to took place. It was possible to pass from the Court or garden by way of arcades, to the room in which the meal was served, without opening any door, and Mary Magdalene could thus, without troubling any of the attendants, make her way in behind Jesus, who was reclining at table with His feet raised above the ground. She had only to bend down slightly to be able to anoint the feet of the Master, after she had poured oil on His head. The table was of the form of a horse-shoe, and the servants waited within the semi-circle formed by it, so that the Magdalene's presence could not possibly have annoyed anyone. Moreover, in the East, access to rooms, in which feasts are being held, is more or less free to all.





Jesus commanding His disciples to rest

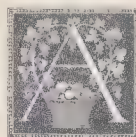
Jesus commanding His disciples to rest

Saint Mark — Chap. 6



Et convenientes apostoli ad Jesum, renuntiaverunt ei omnia quæ egerant et docuerant.

31. Et ait illis : Venite seorsum in desertum locum, et requiescite pusillum. Erant enim qui veniebant et redibant multi ; et nec spatium manducandi habebant.



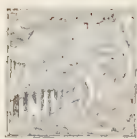
AND the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

31. And he said unto them, Come ye yourselves apart into a desert place, and rest a while : for there were many coming and going, and they had no leisure so much as to eat.



The blind leading the blind

Saint Matthew Chap. 15



INITE illos : cæci sunt et
duces cæcorum ; cæcus
autem si cæco ducatum
præstet, ambo in foveam
cadunt.



ET them alone : they be
blind leaders of the blind.
And if the blind lead the
blind, both shall fall into
the ditch.

In the streets of Jerusalem, numbers of blind men may still sometimes be seen, walking one behind the other in files, and clinging to each other, under the leadership of one of their number who is familiar with the obstacles to be avoided, and knowing every nook and corner of the town, inspires his comrades with confidence.

The Palsied Man let down through the Roof

Saint Mark — Chap. 2



ter iterum intravit Capharnaum post dies.

2. Et auditum est quod in domo esset, et convenerunt multi, ita ut non caperet neque ad januam; et loquebatur eis verbum.

3. Et venerunt ad eum ferentes paralyticum, qui a quatuor portabatur.

4. Et cum non possent offerre eum illi præ turba, nudaverunt tectum ubi erat; et patefacientes, submiserunt grabatum in quo paralyticus jacebat.

5. Cum autem vidisset Jesus fidem illorum, ait paralytico: Fili, dimituntur tibi peccata tua.

6. Erant autem illic quidam de scribis sedentes, et cogitantes in cordibus suis:

7. Quid hic sic loquitur? Blasphematur. Quis potest dimittere peccata, nisi solus Deus?

8. Quo statim cognito Jesus spiritu suo quia sic cogitarent intra se, dicit illis: Quid ista cogitatis in cordibus vestris?



ND again he entered into Capernaum after *some* days; and it was noised that he was in the house.

2. And straightway many were gathered together, insomuch that there was no room to receive *them*, no, not so much as about the door: and he preached the word unto them.

3. And they come unto him, bringing one sick of the palsy, which was borne of four.

4. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken *it* up, they let down the bed wherein the sick of the palsy lay.

5. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6. But there were certain of the scribes sitting there, and reasoning in

their hearts,

7. Why doth this *man* thus speak blasphemies? who can forgive sins but God only?

8. And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them,



Entrance to the Tombs of the Kings. J. & T.

9. Quid est facilius, dicere paralytico:
Dimittuntur tibi peccata; an dicere:
Surge, tolle
grabatum tuum
et ambula?

Why reason ye these things in your hearts?

9. Whether is it easier to say to the
sick of the pal-
sy, *Thy* sins be
forgiven thee;
or to say, Arise,
and take up thy
bed, and walk?

10. Ut au-
tem sciatis quia
Filius hominis
habet potesta-
tem in terra di-
mittendi pec-
cata, ait para-
lytico:

11. Tibi di-
co: Surge, tolle
grabatum tu-
um, et vade in
domum tuam.

12. Et statim
surrexit ille;
et sublato gra-
bato, abiit co-
ram omnibus.



10. But that
ye may know
that the Son of
man hath pow-
er on earth to
forgive sins, (he
saith to the sick
of the palsy,)

11. I say unto
thee, Arise, and
take up thy bed,
and go thy way
into thine
house.

12. And im-
mediately he
arose, took up
the bed, and
went forth be-
fore them all;

The Sermon on the Mount

Saint Matthew — Chap. 5



VIDENS autem Jesus turbas,
ascendit in montem; et
cum sedisset, accesserunt
ad eum discipuli ejus.



AND seeing the multitudes,
he went up into a moun-
tain: and when he was
set, his disciples came
unto him:

2. Et aperiens os suum docebat eos, dicens :

3. Beati pauperes spiritu, quoniam ipsorum est regnum cælorum.

4. Beati mites, quoniam ipsi possidebunt terram.

5. Beati qui lugent, quoniam ipsi consolabuntur.

6. Beati qui esuriunt et sitiunt justitiam, quoniam ipsi saturabuntur.

7. Beati misericordes, quoniam ipsi misericordiam consequentur.

8. Beati mundo corde, quoniam ipsi Deum videbunt.

9. Beati pacifici, quoniam filii Dei vocabuntur.

2. And he opened his mouth, and taught them, saying,

3. Blessed *are* the poor in spirit : for their's is the kingdom of heaven.

4. Blessed *are* they that mourn : for they shall be comforted.

5. Blessed *are* the meek : for they shall inherit the earth.

6. Blessed *are* they which do hunger and thirst after righteousness : for they shall be filled.

7. Blessed *are* the merciful : for they shall obtain mercy.

8. Blessed *are* the pure in heart : for they shall see God.

9. Blessed *are* the peacemakers : for they shall be called the children of God.



The Sermon on the Mount

10. Beati qui persecutionem patiuntur propter justitiam, quoniam ipsorum est regnum cælorum.

11. Beati estis cum maledixerint vobis, et persecuti vos fuerint, et dixerint omne malum adversum vos mentientes propter me.

12. Gaudete et exultate, quoniam merces vestra copiosa est in cælis. Sic enim persecuti sunt prophetas qui fuerunt ante vos.

13. Vos estis sal terræ. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras et conculcetur ab hominibus.

14. Vos estis lux mundi. Non potest civitas abscondi supra montem posita.

15. Neque accendunt lucernam, et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus qui in domo sunt.

16. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona

10. Blessed *are* they which are persecuted for righteousness' sake : for their's is the kingdom of heaven.

11. Blessed are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

12. Rejoice, and be exceeding glad : for great *is* your reward in heaven : for so persecuted they the prophets which were before you.

13. Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

14. Ye are the light of the world. A city that is set on an hill cannot be hid.

15. Neither do men light a candle, and put it under a bushel, but on a candlestick ; and it giveth light unto all that are in the house.

16. Let your light so shine before men, that they may see your good



A Street in Jaffa

J. T.

et glorificent Patrem vestrum, qui in cælis est.

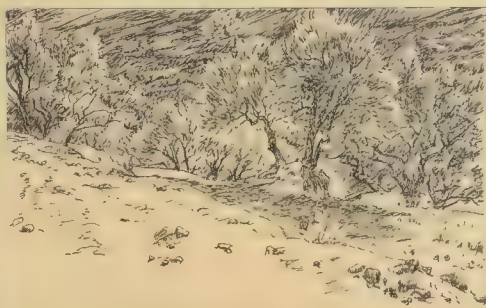
17. Nolite putare quoniam veni solvere legem aut prophetas; non veni solvere, sed adimplere.

18. Amen quippe dico vobis, donec transeat cælum et terra, iota unum aut unus apex non præteribit a lege, donec omnia fiant.

works, and glorify your Father which is in heaven.

17. Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil.

18. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be



Olive Trees in the Valley of Hinnom.

J. 1

fulfilled.



If, on leaving Migdol, the ancient Magdalum, you turn your back on the lake, you will come to a deep gorge or ravine, flanked by the two Horns of Hattin, beyond which, you will arrive at the foot of the mountains from which Jesus generally preached, and the scene of His miracle of the multiplication of the loaves. One of these mountains is that of the Beatitudes, which commands a view of the whole district. At your feet is the lake, bathing the last slopes of the Lebanon range.



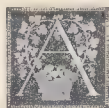
He laid his hands upon a few sick folk

Saint Mark — Chap. 6



gressus inde, abiit in patriam suam; et sequebatur eum discipuli sui.

2. Et factò sabbato cœpit in synagoga



ND he went out from thence, and came into his own country; and his disciples follow him.

2. And when the sabbath day was

docere; et multi audientes admirabantur in doctrina ejus, dicentes: Unde huic hæc omnia?
et quæ est sapientia, quæ data est illi? et virtutes tales, quæ per manus ejus efficiuntur?

3. Nonne hic est faber, filius Mariæ, frater Jacobi, et Joseph, et Judæ, et Simonis? Nonne et sorores ejus hic nobiscum sunt? Et scandalizabantur in illo.

4. Et dicebat illis Jesus: Quia non est propheta sine honore nisi in patria sua, et in domo sua, et in cognatione sua.

5. Et non poterat ibi virtutem ullam facere, nisi paucos infirmos impositis manibus curavit.

6. Et mirabatur propter incredulitatem eorum, et circuibat castella in circuitu docens.

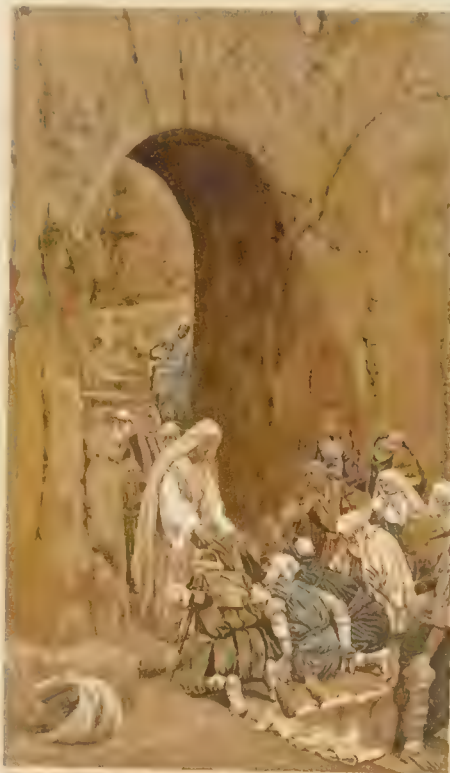
come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this *man* these things? and what wisdom *is* this which is given unto him, that even such mighty works are wrought by his hands?

3. Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him.

4. But Jesus said unto them, A prophet is not without honour, but in his own country, and among his own kin, and in his own house.

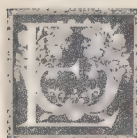
5. And he could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

6. And he marvelled because of their unbelief. And he went round about the villages, teaching.



Two blind Men healed at Capernaum

Saint Matthew — Chap. 9



Transeunte inde Jesu, secuti, sunt eum duo cæci, clamantes et dicentes : Miserere nostri, fili David.

28. Cum autem venisset domum, accesserunt ad eum cæci, et dicit eis Jesus : Creditis quia hoc possum facere vobis ? Dicunt ei : Utique, Domine.

29. Tunc tetigit oculos eorum dicens : Secundum fidem vestram fiat vobis.

30. Et aperti sunt oculi eorum.



It is astonishing how many blind men are met with in the East. Blindness is of much more frequent occurrence there than in the west, and this is the result of many different causes. To begin with, the lower orders simply wallow in dirt, and the flies are so numerous and so persistent in their attacks, that mothers and children alike, grow weary of driving them away. It is indeed, no rare thing to see children with their eyes encircled with horrible blue flies,



AND when Jesus departed thence, two blind men followed him, crying, and saying, *Thou* son of David, have mercy on us.

28. And when he was come into the house, the blind men came to him : and Jesus saith unto them, Believe ye that I am able to do this ? They said unto him, Yea, Lord.

29. Then touched he their eyes, saying, According to your faith be it unto you.

36. And their eyes were opened ;



Two blind Men healed at Capernaum. J. & T.

greedily feeding on them. Besides this, in the Spring, the pollen of certain plants, such as the cactus and more especially the fig of Barbary, fills the air, and quantities of microscopic thorns get into

the eyes of passers-by, and there remain fixed. Then again, the evenings and nights are very fresh and cool, so that after the oppressive heat of the day, many are attracted out of doors, and sometimes they pay dearly for this refreshment, by the loss of their

sight. Lastly, I might very well have said first of all, the intense brightness of the sun is a constant cause of ophtalmia, and in some cases of complete blindness. It is customary to keep, as much as possible, in places where the light is dim or scarcely penetrates at all through the materials hung up to keep out the glare, and the sudden transition from such sheltered spots into the full sunshine outside is fraught with danger. Add to all this the use of water from wells, the purity of which is doubtful, and there are indeed reasons enough for the spread of these painful diseases of the eyes.

Lazarus at the Rich Man's Door Saint Luke — Chap. 16

QUOdam erat dives, qui induebatur purpura et bysso. Et epulabatur quotidie splendide.

20. Et erat quidam mendicus, nomine Lazarus, qui jacebat ad januam ejus, ulceribus plenus,

21. Cupiens saturari de micis quæ cadebant de mensa divitis, et nemo illi dabat; sed et canes veniebant, et lungebant ulcera ejus.



Lazarus at the Rich Man's Door

THERE was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day :

20. And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

Dogs are very numerous in Judæa, Egypt and other Eastern countries, and Jerusalem alone contains from a thousand to one thousand five hundred. They belong to no one, and live in a half savage state. For all that, however, they have rather a strange code of behaviour

amongst themselves, to which they all submit, and which makes them of real service to man, especially in large centres of population. At Cairo, Jerusalem and other towns of any importance, each group of dogs, consisting of some twenty or thirty members, keeps to one particular quarter, where and on which it lives, no strange dog, not belonging to it, being allowed to enter its territory. This accounts for all the barking at night. A squad of dogs attempts, perhaps, to cross the ground of its neighbours, or encroach on property which does not belong to it: a terrible battle ensues, and fierce barking disturbs the sleep of the human inhabitants within hearing. At Cairo, the English residents, weary of the noise made at night, try to lessen the nuisance by the slaughter of great numbers of the offenders; but, to their surprise, the victims were avenged by the breaking out of epidemics, the streets were no longer cleared of the filth and rubbish encumbering them, and crimes increased, for the robbers were left unmolested, now that the dogs, who had acted as police, were gone. The favourite head-quarters of what we may call the dog-clubs, are near the butchers' shops; no member from any other club is tolerated in the neighbourhood; but the traffic is not interfered with in the least, nor is any disturbance ever caused by those who have appropriated the ground.

In every Oriental town there are deserted quarters, where the cactus and other plants grow wild; this is the case, for instance, at Jerusalem, in the southern portion of the Haram area, at the lower end of the shut-in valley, known as the Tyropæon, which is covered with a regular forest of dense vegetation. It is to this part of the city that the bitches retire for the birth of their young, and it is there that they rear their families. Sometimes, when I have been quietly sitting on my camp-stool making a sketch of one or another of the magnificent subjects of this neighbourhood, I have suddenly seen whole packs of little dogs issue from amongst the brush-wood, accompanying their mothers in quest of booty.

These animals feed on the rubbish of all kinds, which is flung into the streets, such as the refuse of poultry and meat, dead cats, offal, etc. One day, in the valley of Gihon, on the west of Jerusalem, I noticed the dead body of an ass, which had died during the night and been abandoned in the field where it had fallen. The next day I passed by the same spot; there was nothing left of the ass, but the pinkish coloured skeleton, every scrap of the flesh had been devoured by dogs in the night.



Pottery from Judaea.

J. J. T.

The Dumb Man possessed of a devil healed at Capernaum

Saint Matthew — Chap. 9



GRESSIS autem illis, ecce obtulerunt ei hominem mutum, dæmonium habentem.

33. Et ejecto dæmonio, locutus est mutus, et miratæ sunt turbæ, dicentes: Numquam apparuit sic in Israel.

34. Pharisei autem dicebant: In principe dæmoniorum ejicit dæmones.

35. Et circuibat Jesus omnes civitates et castella, docens in synagogis eorum, et prædicans evangelium regni, et curans omnem languorem et omnem infirmitatem.

36. Videns autem turbas, misertus est eis, quia erant vexati, et jacentes sicut oves non habentes pastorem.

37. Tunc dicit discipulis suis: Messis quidem multa, operarii autem pauci.



they went out, behold, they brought to him a dumb man possessed with a devil.

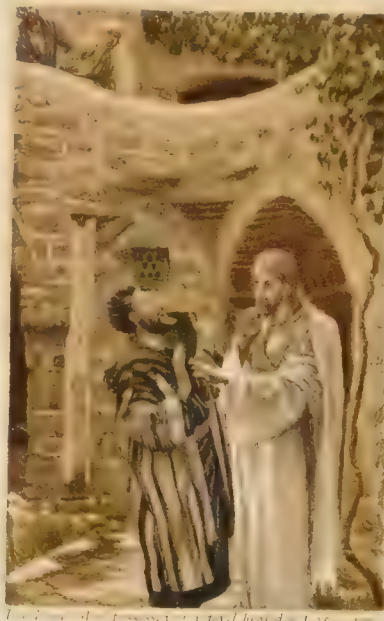
33. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34. But the Pharisees said, He casteth out devils through the prince of the devils.

35. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people.

36. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.

37. Then saith he unto his disciples, The harvest truly *is* plenteous, but the labourers *are* few;





Christ's exhortation to the twelve Apostles

J. J. I.

38. Rogate ergo Dominum messis,
ut mittat operarios in messem suam.

38. Pray ye therefore the Lord of the
harvest, that he will send forth labour-
ers into his harvest.

Christ's exhortation to the twelve Apostles

Saint Luke — Chap. 9



CONVOCATIS autem duodecim
apostolis, dedit illis vir-
tutem et potestatem super
omnia dæmonia, et ut lan-
guores curarent.



WHEN he called his twelve
disciples together, and
gave them power and
authority over all devils,
and to cure diseases.

2. Et misit eos prædicare regnum Dei, et sanare infirmos.

3. Et ait ad illos : Nihil tuleritis in via, neque virgam, neque peram, neque panem, neque pecuniam, neque duas tunicas habeatis.

4. Et in quamcumque domum intraveritis, ibi manete, et inde ne exeatis.

5. Et quicumque non receperint vos, exeuntes de civitate illa, etiam pulverem pedum vestrorum excutite in testimonium supra illos.

2. And he sent them to preach the kingdom of God, and to heal the sick.

3. And he said unto them, Take nothing for *your* journey, neither staves, nor scrip, neither bread, neither money; neither have two coats apiece.

4. And whatsoever house ye enter into, there abide, and thence depart.

5. And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them.



Typical Jews of Jerusalem.

J. J. T.

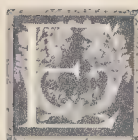
Throughout the whole of Palestine, and more especially in the environs of towns near the main routes of traffic and of travel, there are to be seen resting places, where several persons can sit down comfortably together, sheltered from the heat of the sun or from the rain. Here and there for instance, on the mountain slopes rises an isolated group of locust trees, marking some such resting place, more than one sign indicating how many have availed themselves of it; the ground beneath the trees has become perfectly level, the rock is smooth and slippery, even worn away in parts. Many of these shelters are now the property of Mosques, they probably, formerly belonged to Churches, and yet earlier perhaps to the

Jews themselves. Our Lord and Saviour Jesus Christ appears to have availed Himself often of these spots, as places of meeting; He preached to the people from them; He multiplied the loaves and fishes; He talked with his disciples, or even sometimes retired to them alone for meditation and prayer. These secluded sites are full of attraction, not only on account of the many touching memories connected with them, but for their own natural charm. They are as a general rule well chosen, commanding a view of some fine landscape or set in a scene of solemn solitude. Here one can dream and meditate at one's ease, whilst all around the countless fragments of red pottery strewn the ground, bear witness to the passing away of many generations.



The Daughter of Herodias dancing

Saint Mark — Chap. 6



Er audivit rex Herodes (manifestum enim factum est nomen ejus) et dicebat : Quia Joannes Baptista resurrexit a mortuis ; et propterea virtutes operantur in illo.

15. Alii autem dicebant : Quia Elias est. Alii vero dicebant : Quia propheta est, quasi unus ex prophetis.

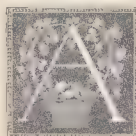
16. Quo audito, Herodes ait: Quem ego decollavi Joannem, hic a mortuis resurrexit.

17. Ipse enim Herodes misit, ac tenuit Joannem, et vinxit eum in carcere, propter Herodiadem, uxorem Philippi fratris sui, quia duxerat eam.

18. Dicebat enim Joannes Herodi : Non licet tibi habere uxorem fratris tui.

19. Herodias autem insidiabatur illi, et volebat occidere eum, nec poterat.

20. Herodes enim metuebatur Joannem, sciens eum virum justum et sanctum; et custodiebat eum, et audito eo multa faciebat, et libenter eum audiebat.



AND king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.

15. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets.

16. But when Herod heard *thereof*, he said, It is John, whom I beheaded: he is risen from the dead.

17. For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife : for he had married her.

18. For John had said unto Herod, It is not lawful for thee to have thy brother's wife.

19. Therefore Herodias had a quarrel against him, and would have killed him; but she could not :

20. For Herod feared John, knowing that he was a just man and an

holy, and observed him; and when he heard him, he did many things, and heard him gladly.



21. Et cum dies opportunus accidisset, Herodes natalis sui cœnam fecit principibus, et tribunis, et primis Galilææ.

22. Cumque introisset filia ipsius Herodiadis, et saltasset, et placuisset Herodi simulque recumbentibus, rex ait puellæ : Pete a me quod vis, et dabo tibi :

23. Et iuravit illi : Quidquid petieris dabo tibi, licet dimidium regni mei.

21. And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief *estates* of Galilee ;

22. And when the daughter of the said Herodias came in, and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23. And he swore unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.



The Daughter of Herodias dancing.

The Gospels enumerate three ranks of guests invited to Herod's birthday feast: « the lords », that is to say the court officials; the « high captains », or superior officers of the army; and the « chief estates of Galilee », which gives some idea of the magnificence with which the king intended to keep the anniversary of his birth. The « HERODIS DIES » was also celebrated throughout Palestine and in Rome; it is referred to in a satire by the Roman poet, Persius Flaccus (V. 169-185). The sacred text tells us the daughter of Herodias (whose name was Salome), « came in and danced », and that « she went forth and said unto her mother: What shall I ask? », which proves that neither of them took part in the actual feast; and as a matter of fact, that would not have been allowed, as we have explained above.



The head of Saint John the Baptist in a charger

Saint Mark — Chap. 6



UÆ cum exisset, dixit matri suæ : Quid petam? At illa dixit : Caput Joannis Baptistæ.

25. Cumque introisset statim cum festinatione ad regem, petivit dicens : Volo ut protinus des mihi in disco caput Joannis Baptistæ.

26. Et contristatus est rex. Propter jusjurandum et propter simul discumbentes, noluit eam contristare ;

27. Sed misso spiculatore, præcepit afferri caput ejus in disco. Et decollavit eum in carcere.

28. Et attulit caput ejus in disco ; et dedit illud puellæ, et puella dedit matri suæ.

29. Quo audito, discipuli ejus venerunt et tulerunt corpus ejus ; et posuerunt illud in monumento.



AND she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptist.

25. And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist.

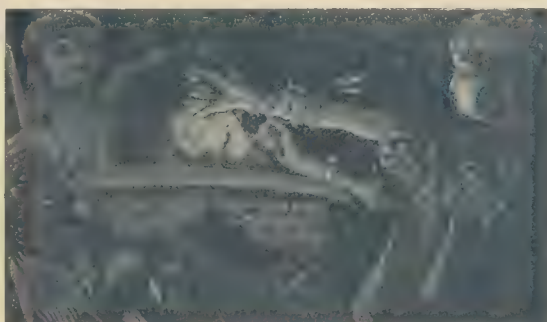
26. And the king was exceeding sorry ; yet for his oath's sake, and for their sakes

which sat with him, he would not reject her.

27. And immediately the king sent an executioner, and commanded his head to be brought : and he went and beheaded him in the prison.

28. And brought his head in a charger, and gave it to the damsel : and the damsel gave it to her mother.

29. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

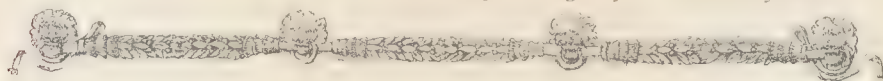


The head of Saint John the Baptist in a charger.

Dancing in ancient times, especially amongst the people living beyond the Jordan, was very unlike what it is at the present day, and differed greatly also from that in vogue with the

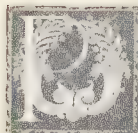
Greeks and Romans. The costumes worn were more loaded with ornament greatly restricting the movements of the dancers, and moreover, the very spirit of the races was different. The heathen nations, who still worshipped beauty of form, allowed the nude figure to be more or less completely revealed in the dance, as is proved by the various bas-reliefs and statues which have come down to us. In Asia and in Africa again the character of the dance is changed; the costumes worn, and the sacred music accompanying the movements, combine to transform it. The feet scarcely move; and in the expressive poses assumed, it is the arms which play the principal part. It is but a step from this kind of dancing to acrobatic feats, and as it was suppleness of the figures of the female dancers which was most appreciated by the spectators, they soon learnt to fling their bodies backwards, so as to touch the ground with their hands, and raising the feet, to describe arabesques or other figures in the air, the quaintness of which added to the fascination exercised on those looking on. In Greek bas-reliefs representing Median and Persian ceremonies, in the frescoes found in the pyramids at Sakkara in Egypt, and in old Indian and Persian paintings, dancers wearing heavy garments, are shown, supporting themselves on their hands, which are loaded with jewels, describing, if I may so express it, the figure of a wheel in a solemn religious manner, adding to the seduction of poses prescribed by hieratic convention, something of the fearful charm of acrobatic feats. The Crusaders brought back with them to Europe representations of this style of dancing, which left their mark on the art of their day, in the Cathedral of Rouen, for instance there exists a bas-relief representing the daughter of Herodias dancing on her hands.

Saint Jerome relates a tradition that when Herodias received the head of the Forerunner of Christ, who had so often rebuked her for her disgraceful profligacy, she took a pin from her head-dress and gratified her hatred by piercing the tongue of her dead enemy with it.



The Miracle of the Loaves and Fishes

Saint John Chap. 6



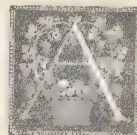
OST hæc abiit Jesus trans mare Galilææ, quod est Tiberiadis;

2. Et sequabatur eum multitudo magna, quia videbant signa quæ faciebat super his qui infirmabantur.

3. Subiit ergo in montem Jesus; et ibi sedebat cum discipulis suis.

4. Erat autem proximum Pascha, dies festus Judæorum.

5. Cum sublevasset ergo oculos Jesus, et vidisset quia multitudo maxima venit ad eum, dixit ad Philippum: Unde



FTER these things Jesus went over the sea of Galilee, which is the sea of Tiberias.

2. And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3. And Jesus went up into a mountain, and there he sat with his disciples.

4. And the passover, a feast of the Jews, was nigh.

5. When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence

enemus panes, ut manducent hi?

6. Hoc autem dicebat tentans eum; ipse enim sciebat quid esset facturus.

7. Respondit ei Philippus : Ducentorum denariorum panes non sufficiunt eis, ut unusquisque modicum quid accipiat.

8. Dicit ei unus ex discipulis ejus, Andreas, frater Simonis Petri :

9. Est puer unus hic, qui habet quinque panes hordeaceos et duos pisces; sed hæc quid sunt inter tantos?

10. Dixit ergo Jesus : Facite homines discumbere. Erat autem fœnum multum in loco. Discubuerunt ergo viri, numero quasi quinque millia.

11. Accepit ergo Jesus panes, et cum gratias egisset, distribuit discumbentibus, similiter et ex piscibus, quantum volebant.

12. Ut autem impleti sunt, dixit discipulis suis : Colligite quæ superaverunt fragmenta, ne pereant.

13. Collegerunt ergo, et impleverunt duodecim cophinos fragmentorum, ex

shall we buy bread, that these may eat?

6. And this he said to prove him : for he himself knew what he would do.

7. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little.

8. One of his disciples, Andrew, Simon Peter's brother, saith unto him,

9. There is a lad here, which hath five barley loaves, and two small fishes : but what are they among so many?

10. And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand.

11. And Jesus took the loaves ; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down ; and likewise of the fishes as much as they would.

12. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost.

13. Therefore they gathered *them* together, and filled twelve baskets with



Saint Thaddæus or Saint Jude



quinque panibus hordeaceis, quæ superfuērunt his qui manducaverant.

14. Illi ergo homines cum vidissent quod Jesus fecerat signum, dicebant : Quia hic est vere propheta, qui venturus est in mundum.

the fragments of the five barley loaves, which remained over and above unto them that had eaten.

14. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world.



It is Saint John, who of the four Evangelists, relates this miracle with the greater number of personal details and picturesque touches. We find Saint Philip coming forward on the occasion in a manner specially characteristic of him, partly probably, because he had charge of the food department amongst the followers of Our Lord, partly because his temperament led him to ask for precise explanations, as is shewn in the account of the last address of Jesus to His disciples. After the consultation with Philip and Andrew, Jesus, who all the time, knew « Himself what He would do » ordered them to make the men sit down. So the men sat down on the grass « of which there was much in the place », in groups of fifty or a hundred, and the miraculous meal was served to them.



The People seek Christ to make him a King.

J. J. J.

The People seek Christ to make Him a King

Saint John — Chap. 6



ESUS ergo cum cognovisset quia venturi essent ut raperent eum et facerent eum regem, fugit iterum in montem ipse solus.



WHEN Jesus therefore perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone.

Our engraving represents a portion of Galilee with the Mount of the Beatitudes, to which Jesus was in the habit of retiring. On the north can be seen the Sea of Tiberias, with Capernaum and Chorazin; near the shores of the Lake Bethsaida and Magdala, with the Hauran Mountains and the Lebanon chain beyond.

The Rich Man in Hell

Saint Luke — Chap. 16



ACTUM est autem ut more-
retur mendicus, et por-
taretur ab angelis in si-
num Abrahæ. Mortuus est
autem et dives, et sepul-
tus est in inferno.

23. Elevans autem oculos suos, cum
esset in tormentis, vidit Abraham a
longe, et Lazarum in sinu ejus.

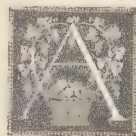
24. Et ipse clamans, dixit: Pater
Abraham, miserere mei, et mitte Laza-
rum ut intingat extremum digiti sui in
aquam, ut refrigeret linguam meam,
quia crucior in hac flamma.

25. Et dixit illi Abraham:
Fili, recordare quia recepisti
bona in vita tua, et Lazarus
similiter mala. Nunc autem
hic consolatur, tu vero cru-
ciaris.

26. Et in his omnibus, in-
ter nos et vos chaos ma-
gnum firmatum est, ut hi
qui volunt hinc transire ad
vos, non possint, neque in-
de huc transmeare.

27. Et ait: Rogo ergo te, pater, ut
mittas eum in domum patris mei;

28. Habeo enim quinque fratres, ut
testetur illis, ne et ipsi veniant in hunc
locum tormentorum.



AND it came to pass, that the
beggar died, and was car-
ried by the angels into
Abraham's bosom: the
rich man also died, and
was buried;

23. And in hell he lift up his eyes,
being in torments, and seeth Abraham
afar off, and Lazarus in his bosom.

24. And he cried and said, Father
Abraham, have mercy on me, and send
Lazarus, that he may dip the tip of his
finger in water, and cool my tongue;
for I am tormented in this flame.

25. But Abraham said, Son,
remember that thou in thy
lifetime receivedst thy good
things, and likewise Lazarus
evil things: but now he is
comforted, and thou art tor-
mented.

26. And beside all this, be-
tween us and you there is a
great gulf fixed: so that they
which would pass from hence
to you cannot; neither can
they pass to us, that *would*
come from thence.

27. Then he said, I pray thee there-
fore, father, that thou wouldest send
him to my father's house:

28. For I have five brethren; that he
may testify unto them, lest they also
come into this place of torment.



A typical Jew of Jerusalem. J.-J.T.

29. Et ait illi Abraham : Habent Moysen et prophetas ; audiant illos.

30. At ille dixit : Non, pater Abraham ; sed si quis ex mortuis ierit ad eos, pœnitentiam agent.

31. Ait autem illi : Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit credent.

The parable of the wicked rich man is divided into two parts, the first referring to his life on earth, the second to that in the other world. The terrestrial scene is familiar to us, we will try and depict that beyond the grave.

The Hell or « Sheôl » of the Hebrews was divided into two parts ; the Garden of Eden, or « Abraham's Bosom » for the righteous,



The Rich Man in Hell.

29. Abraham saith unto him, They have Moses and the prophets ; let them hear them.

30. And he said, Nay, father Abraham : but if one went unto them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded, though one rose from the dead.

and Gehenna for the wicked. It was naturally to Gehenna that the wicked rich man went. From his place of torment, however, he could see the happiness of Lazarus, for there is said to be a communication between the two worlds. The Rabbis believed Gehenna and Eden to be separated only by the breadth of a hand, or at the most, by the thickness of a wall.

Jesus going up into a Mountain apart to pray

Saint Matthew — Chap. 14



L dimissa turba, ascendit in montem solus orare. Vespere autem facto, solus erat ibi.

SANCT. LUC. — C. 6

12. Factum est autem in illis diebus



AND when he had sent the multitudes away, he went up into a mountain apart to pray : and when the evening was come, he was

there alone.

SAINT LUKE. — CH. 6

12. And it came to pass in those days,

exiit in montem orare, et erat pernoctans in oratione Dei.

SANCT. MARC. — C. 6

46. Et cum dimisisset eos, abiit in montem orare.

The Gospels again and again lay special stress on the fact that Jesus often withdrew from men and went apart to commune alone with His Father.

Before beginning any one of the important acts of His ministry, it was His custom to seek some solitary place, in which to devote Himself for a long time to prayer. This was the case before the choosing of the twelve apostles, and before His first public manifestation in Galilee. The Sermon on the Mount, which revealed Him as the divine law-giver, was also preceded by such a withdrawal into privacy; the transfiguration, that striking manifestation of the power of the Christ, intended, it would appear, to strengthen the faith of the Apostles, which was to be put to such severe test by the shame of the Passion, was also prepared for by prayer. The Master again acted in a similar way before sending the disciples into the towns and villages to inaugurate their apostolic mission, and again when he performed the miracle of the multiplication of the loaves of bread, which was a symbol of the

that he went out into a mountain to pray, and continued all night in prayer to God.

SAINT MARK. — CH. 6

46. And when he had sent them away, he departed into a mountain to pray.



Jesus going up into a Mountain to pray.

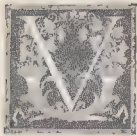
J.-J. I

mystery of the Eucharist, which Jesus presents to us as the very centre of his work of sanctification here below. And lastly, on the eve of His Passion, He prayed again and again for a long time on the Mount of Olives, and the Gospel tells us that He «of time resorted thither» of an evening.

It was always to lofty spots that Jesus retired for prayer and on the summits of nearly all the important mountains and hills of Palestine there is to be found the tomb of some prophet or some sanctuary set apart for prayer. These are the high places so often referred to in the Bible, where man, withdrawing from all earthly things, felt himself to be nearer to God, and in a more fitting frame of mind for intercourse with Him. With regard to Our Lord Himself, these prolonged and solitary prayers are to us fraught with a character of mysterious grandeur. Who shall say what ineffable communications took place between the divine Son and His Father, or gauge the magnitude of the interests at stake in the all powerful supplications of Jesus?

Jesus walking on the Sea

Saint Matthew — Chap. 14



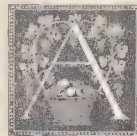
ESPERE autem facto, solus erat ibi.

24. Navicula autem in medio mari jactabatur fluctibus; erat enim contrarius ventus.

25. Quarta autem vigilia noctis, venit ad eos ambulans super mare.

26. Et videntes eum super mare ambulantem, turbati sunt, dicentes: Quia phantasma est. Et præ timore clamaverunt.

27. Statimque Jesus locutus est eis, dicens: Habete fiduciam; ego sum, nolite timere.



ND when the evening was come, he was there alone.

24. But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.

25. And in the fourth watch of the night Jesus went unto them, walking on the sea.

26. And when the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear.

27. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid.



Jesus walking on the Sea.

J. C. T.

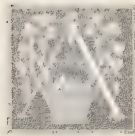
The incident of the apparition of Jesus walking on the sea, took place, according to the Gospel, in the fourth watch of the night, that is to say about three o'clock in the morning. There had been a storm, the wind was still high, and the sky was covered with clouds. The darkness, must therefore, have been almost complete, and the disciples could not have seen far from

their boat. In spite of this, they perceived the Master from afar, walking upon the waves. It is therefore very probable that light emanated from His body, and irradiated all around Him to some extent. Hence the terror of the Apostles, who took Him for a Spirit, and «cried out with fear».

His voice alone pronouncing His ordinary salutation could reassure them.

The Son of the Master of the vineyard

Saint Matthew — Chap. 21



LIAM parabolam audite :
Homo erat paterfamilias,
qui plantavit vineam, et
cepem circumdedit ei, et
fodit in ea torcular, et
ædificavit turrin, et locavit eam agri-
colis, et peregre profectus est.

34. Cum autem tempus fructuum ap-
propinquasset, misit servos suos ad
agricolas ut acciperent fructus ejus.

35. Et agricolæ, apprehensis servis
ejus, alium ceciderunt, alium occide-
runt, alium vero lapidaverunt.

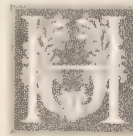
36. Iterum misit alios
servos plures prioribus,
et fecerunt illis simili-
ter.

37. Novissime autem
misit ad eos filium su-
um, dicens : Verebun-
tur filium meum.

38. Agricolæ autem,
videntes filium, dixe-
runt intra se : Hic est
heres; venite, occida-
mus eum, et habebi-
mus hereditatem ejus.

39. Et apprehen-
sum eum ejecerunt extra
vineam, et occiderunt.

40. Cum ergo venerit dominus vineæ,
quid faciet agricolis illis?



HEAR another parable: There
was a certain householder
which planted a vineyard,
and hedged it round about,
and digged a winepress in
it, and built a tower, and let it out to
husbandmen, and went into a far country:

34. And when the time of the fruit
drew near, he sent his servants to the
husbandmen, that they might receive
the fruits of it.

35. And the husbandmen took his
servants, and beat one, and killed ano-
ther, and stoned another.

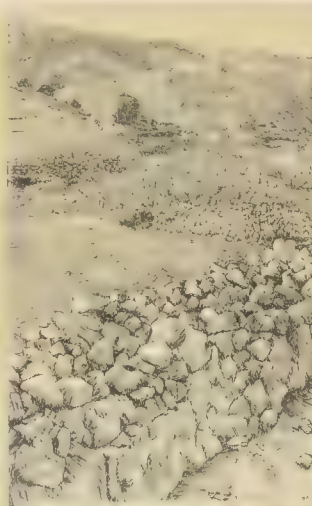
36. Again, he sent
other servants more than
the first: and they did
unto them likewise.

37. But last of all he
sent unto them his son,
saying, They will reve-
rence my son.

38. But when the
husbandmen saw the son,
they said among them-
selves, This is the heir;
come, let us kill him,
and let us seize on his
inheritance.

39. And they caught
him, and cast *him* out of
the vineyard, and slew
him.

40. When the lord therefore of the
vineyard cometh, what will he do unto
those husbandmen?



Vineyard with the Watch-towers 141

41. Aiunt illi : Malos male perdet, et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis.



Our engraving represents a part of the vine-growing districts in the neighbourhood of Jerusalem.

Each vineyard is enclosed within a wall, and in one corner is a watch-tower, such as that mentioned in the Gospel narrative. The numerous round towers give to the districts, in which they occur, a forbidding and defiant character all their own. In the environs of Bethlehem, the vines creep along the ground

41. They say unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.



itself, but near Hebron and Ain-Karim, they are trained to a considerable height, and are supported by poles from four to six feet high. It is in this neighbourhood that bunches of grapes, three feet long, are sometimes seen, with

berries wide apart, which have an excellent flavour, not unlike that of the famous Muscatel grapes of Lunel and Frontignan.



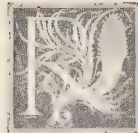
The Son of the Master of the vineyard.

J. T.



Saint Peter walks on the Sea

Saint Matthew — Chap. 14



RESPONDENS autem Petrus dixit : Domine, si tu es, jube me ad te venire super aquas.

29. At ipse ait : Veni.

Et descendens Petrus de navicula, ambulabat super aquam ut veniret ad Jesum.

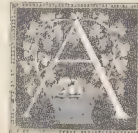
30. Videns vero ventum validum, timuit; et cum cœpisset mergi, clamavit dicens : Domine, salvum me fac.

31. Et continuo Jesus extendens manum, apprehendit eum, et ait illi : Modicæ fidei, quare dubitasti?

32. Et cum ascendissent in naviculam, cessavit ventus.

33. Qui autem in navicula erant, venerunt, et adoraverunt eum, dicentes : Vere Filius Dei es.

34. Et cum transfretassent, venerunt in terram Genesar.



AND Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.

29. And he said, Come.

And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30. But when he saw the wind boisterous, he was afraid; and beginning to sink, he cried, saying, Lord, save me.

31. And immediately Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32. And when they were come into the ship, the wind ceased.

33. Then they that were in the ship came and worshipped him, saying, Of a truth

thou art the Son of God.

34. And when they were gone over, they came into the land of Gennesaret.



Saint Peter walks on the Sea.

J. J. I.



YE SEEK ME BECAUSE YE DID EAT OF THE LOAVES

“Ye seek me because ye did eat of the Loaves”

Saint John — Chap. 6



UM ergo vidisset turba quia Jesus non esset ibi, neque discipuli ejus, ascenderunt in naviculas, et venerunt Capharnaum quærentes Jesum.

25. Et cum invenissent eum trans mare, dixerunt ei : Rabbi, quando huc venisti?

26. Respondit eis Jesus, et dixit : Amen, amen dico vobis, quæritis me,



WHEN the people therefore saw that Jesus was not there, neither his disciples, they also took shipping, and came to Capernaum, seeking for Jesus.

25. And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?

26. Jesus answered them and said, Verily, verily, I say unto you, Ye seek me,

non quia vidistis signa, sed quia manducastis ex panibus et saturati estis.

27. Operamini non cibum qui perit, sed qui permanet in vitam æternam, quem Filius hominis dabit vobis; hunc enim Pater signavit Deus.

28. Dixerunt ergo ad eum : Quid faciemus ut operemur opera Dei?

29. Respondit Jesus, et dixit eis : Hoc est opus Dei, ut credatis in eum quem misit ille.

30. Dixerunt ergo ei : Quod ergo tu facis signum, ut videamus, et credamus tibi? quid operaris?

31. Patres nostri manducaverunt manna in deserto, sicut scriptum est : Panem de cælo dedit eis manducare.

32. Dixit ergo eis Jesus : Amen, amen dico vobis : Non Moyses dedit vobis panem de cælo, sed Pater meus dat vobis panem de cælo verum.

not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you : for him hath God the Father sealed.

28. Then said they unto him, What shall we do, that we might work the works of God?

29. Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent.

30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work?

31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

32. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven.



The Lake of Gennesaret, near Megdal, the ancient Magdala.

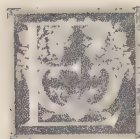


On Page 417 of the first volume of his beautiful book on Jesus Christ, Father Didon explains very clearly how matters stood at the moment referred to in the text: « The crowd, who had been dismissed by Him the evening before, had returned in the morning. Having noticed that but one boat remained on the beach, and that Jesus was not there, and that His disciples had gone away without Him, they hoped to find Him again. Moreover, the plot to proclaim Him King had not been given up during the night, and the ringleaders were seeking Jesus, and when they did not find Him, they embarked for Capernaum, in boats which had come from Tiberias, in the hope of thus being able to join the prophet sooner. »

The meeting represented in our picture took place, in fact, on the other side of the lake, just as Jesus was returning from Bethsaida, so that He was compelled to meet the crisis then and there. The way in which the Jews introduced the subject was naïf, and betrayed that they were to a certain extent embarrassed: « Rabbi, they said unto Him, when camest Thou hither? »

Christ reproving the Pharisees

Saint Luke — Chap. 11



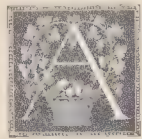
T cum loqueretur, rogavit illum quidam pharisæus ut pranderet apud se : et ingressus recubuit.

38. Phariseus autem cœpit intra se reputans dicere, quare non baptizatus esset ante prandium.

39. Et ait Dominus ad illum : Nunc vos, pharisæi, quod deforis est calicis et catini mundatis; quod autem intus est vestrum, plenum est rapina et iniquitate.

40. Stulti, nonne qui fecit quod deforis est, etiam id quod deforis est fecit?

41. Verumtamen quod superest date eleemosynam, et ecce omnia munda sunt vobis.



AND as he spake, a certain Pharisee besought him to dine with him : and he went in, and sat down to meat.

38. And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

39. And the Lord said unto him, Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness.

40. Ye fools, did not he that made that which is without make that which is within also?

41. But rather give alms of such things as

ye have; and, behold, all things are clean unto you.



A Typical Jew.

d-d. T.



Christ reproving the Pharisees

J-JT

42. Sed vae vobis pharisæis, quia decimatis mentham, et rutam, et omne olus, et præteritis iudicium et caritatem Dei. Hæc autem oportuit facere, et illa non omittere.

43. Vae vobis pharisæis, quia diligitis primas cathedras in synagogis, et salutationes in foro.

44. Vae vobis, quia estis ut monumenta quæ non apparent, et homines ambulantes supra nesciunt.

42. But woe unto you, Pharisees! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone.

43. Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

44. Woe unto you, scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over *them* are not aware of *them*.





The Pharisees and Sadducees come to tempt Jesus

Saint Matthew — Chap. 16



Lr accesserunt ad eum pharisæi et sadducæi tentantes; et rogaverunt eum ut signum de cælo ostenderet eis.

2. At ille respondens, ait illis : Facto vespere, dicitis : Serenum erit, rubicundum est enim cælum.

3. Et mane : Hodie tempestas, rutilat enim triste cælum.



THE Pharisees also with the Sadducees came, and tempting desired him that he would shew them a sign from heaven.

2. He answered and said unto them, When it is evening, ye say, *It will be* fair weather : for the sky is red.

3. And in the morning, *It will be* foul weather to day : for the sky is red and lowring.

4. Faciem ergo cæli dijudicare nostis ; signa autem temporum non potestis scire ? Generatio mala et adultera signum quærit, et signum non dabitur ei, nisi signum Jonæ prophetæ. Et relictis illis, abiit.

4. O ye hypocrites, ye can discern the face of the sky ; but can ye not *discern* the signs of the times ? A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign of the prophet Jonas. And he left them, and departed.

The woman who had an infirmity eighteen years

Saint Luke — Chap. 13



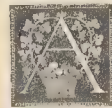
RAT autem docens in synagoga eorum sabbatis.

11. Et ecce mulier quæ habebat spiritum infirmitatis annis decem et octo, et erat inclinata, nec omnino poterat sursum respicere.

12. Quam cum videret Jesus, vocavit eam ad se, et ait illi : Mulier, dimissa es ab infirmitate tua.

13. Et imposuit illi manus, et confestim erecta est, et glorificabat Deum.

14. Respondens autem archisynagogus, indignans quia sabbato curasset Jesus, dicebat turbæ : Sex dies sunt in quibus oportet operari ; in his ergo



ND he was teaching in one of the synagogues on the sabbath.

11. And, behold there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up *herself*.

12. And when Jesus saw her, he called *her to him*, and said unto her, Woman, thou art loosed from thine infirmity.

13. And he laid *his* hands on her : and immediately she was made straight, and glorified God.

14. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath day, and said unto the people,



Woman of Lath

J.-J. T.

venite et curamini, et non die sabbati.

There are six days in which men ought to work : in them therefore come and

be healed, and not on the sabbath day.

15. Respondens autem ad illum Dominus dixit : Hypocritæ, unusquisque vestrum sabbato non solvit bovem suum aut asinum a præsepio, et ducit ad aquare?

15. The Lord then answered him, and said, *Thou hypocrites*, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16. Hanc autem filiam Abraham, quam alligavit Satanas, ecce decem et octo annis, non oportuit solvi a vinculo isto die sabbati?

16. And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these

eighteen years, be loosed from this bond on the sabbath day?

17. Et cum hæc diceret, erubescerant omnes adversarii ejus; et omnis populus gaudebat in universis quæ gloriose fiebant ab eo.

17. And when he had said these things, all his adversaries were ashamed : and all the people rejoiced for all the glorious things that were done by him.

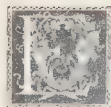


The woman who had an infirmity eighteen years.



The Transfiguration

Saint Mark — Chap. 9



T post dies sex assumit Jesus Petrum, et Jacobum, et Joannem; et ducit illos in montem excelsum seor-

sum solos, et transfiguratus est coram ipsis.

2. Et vestimenta ejus facta sunt splendentia et candida nimis velut nix, qualia fullo non potest super terram candida facere.

3. Et apparuit illis Elias cum Moyse; et erant loquentes cum Jesu.

4. Et respondens Petrus, ait Jesu: Rabbi, bonum est nos hic esse; et faciamus tria tabernacula, tibi unum, et Moysi unum, et Eliæ unum.



AND after six days Jesus taketh *with him* Peter, and James, and John, and leadeth them up into an high mountain

apart by themselves: and he was transfigured before them.

2. And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them.

3. And there appeared unto them Elias with Moses: and they were talking with Jesus.

4. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Eliâs.



The Transfiguration

1-1

5. Non enim sciebat quid diceret; erant enim timore exterriti.

6. Et facta est nubes obumbrans eos; et venit vox de nube, dicens: Hic est Filius meus carissimus; audite illum.

7. Et statim circumspicientes, neminem amplius viderunt, nisi Jesum tantum secum.

8. Et descendentibus illis de monte, præcepit illis ne cuiquam quæ vidissent narrarent, nisi cum Filius hominis a mortuis resurrexerit.

9. Et verbum continuerunt apud se, conquiritentes quid esset: cum a mortuis resurrexerit.

10. Et interrogabant eum, dicentes: Quid ergo dicunt pharisæi et scribæ, quia Eliam oportet venire primum?

5. For he wist not what to say; for they were sore afraid.

6. And there was a cloud that overshadowed them: and a voice came out of the cloud, saying, This is my beloved Son: hear him.

7. And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves.

8. And as they came down from the mountain, he charged them that they should tell no man what things

they had seen, till the Son of man were risen from the dead.

9. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.

10. And they asked him, saying, Why say the scribes that Elias must first come?



The demoniac boy at the foot of Mount Tabor.

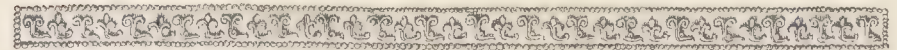
U. J. L.

11. Qui respondens, ait illis : Elias cum venerit primo, restituet omnia, et quo modo scriptum est in Filium hominis, ut multa patiatur et contemnatur.

12. Sed dico vobis quia et Elias venit (et fecerunt illi quaecumque voluerunt), sicut scriptum est de eo.

11. And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought.

12. But I say unto you, That Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.



The demoniac boy at the foot of Mount Thabor

Saint Mark — Chap. 9



veniens ad discipulos suos, vidit turbam magnam circa eos, et scribas conquirentes cum illis.

14. Et confestim omnis populus videns Jesum, stupefactus est, et expaverunt, et accurrentes salutabant eum.

15. Et interrogavit eos : Quid inter vos conquiritis?

16. Et respondens unus de turba, dixit : Magister, attuli filium meum ad te, habentem spiritum mutum.

17. Qui ubicumque eum apprehenderit, allidit illum, et spumat, et stridet dentibus, et arescit; et dixi discipulis tuis ut ejicerent illum, et non poterunt.

18. Qui respondens eis, dixit : O generatio incredula, quamdiu apud vos ero? Quamdiu vos patiar? Afferte illum ad me.



ND when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them.

14. And straightway all the people, when they beheld him, were greatly amazed, and running to him saluted him.

15. And he asked the scribes, What question ye with them?

16. And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit;

17. And wheresoever he taketh him, he teareth him : and he foameth, and gnasheth with his teeth, and pineth away : and I spake to thy disciples that they should cast him out; and they could not.

18. He answereth him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

19. Et attulerunt eum. Et cum vidisset eum, statim spiritus conturbavit illum; et elisus in terram volutabatur spumans.

20. Et interrogavit patrem ejus : Quantum temporis est ex quo ei hoc accidit ? At ille ait : Ab infantia.

21. Et frequenter eum in ignem et in aquas misit, ut eum perderet; sed si quid potes, adjuva nos, miserere nostri.

22. Jesus autem ait illi : Si potes credere, omnia possibilia sunt credenti.

23. Et continuo exclamans pater pueri, cum lacrymis aiebat : Credo, Domine; adjuva incredulitatem meam.

24. Et cum videret Jesus concurrentem turbam, comminatus est spiritui immundo, dicens illi : Surde et mute spiritus, ego præcipio tibi, exi ab eo, et amplius ne introcas in eum.

25. Et exclamans et multum discerpens eum, exiit ab eo; et factus est sicut mortuus, ita ut multi dicerent : Quia mortuus est.

26. Jesus autem tenens manum ejus, elevavit eum, et surrexit.

19. And they brought him unto him : and when he saw him, straightway the spirit tare him; and he fell on the ground, and wallowed foaming.

20. And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

21. And oftentimes it hath cast him into the fire, and into the waters, to destroy him : but if thou canst do any thing, have compassion on us, and help us.

22. Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

23. And straightway the father of the child cried out, and said with tears, Lord, I believe;

help thou mine unbelief.

24. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.*

25. And *the spirit* cried, and rent him sore, and came out of him : and he was as one dead; insomuch that many said, He is dead.

26. But Jesus took him by the hand, and lifted him up; and he arose.



Village at the foot of Mount Thabor. J.-J. L.



The exclamation recorded in St. Mark, IX, verse 19, shews us how much Jesus suffered from the incredulity of His fellow-countrymen. Faith, which was evidently the very first and most indispensable foundation of His work in every soul was the virtue to which He frankly attached the greatest importance and which most touched His own heart; so that it was this faith which won from Him the most signal rewards.



Christ sending out the seventy disciples two by two

Saint Luke — Chap. 10

DOST hæc autem designavit Dominus et alios septuaginta duos; et misit illos binos ante faciem suam in omnem civitatem et locum, quo erat ipse venturus.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come.



The charge to Saint Peter

The charge to Saint Peter

Saint Matthew — Chap. 16

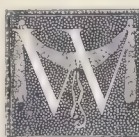


VENIT autem Jesus in partes
Cæsareæ Philippi; et in-
terrogabat discipulos
suos, dicens : Quem di-
cunt homines esse Filium
hominis?

14. At illi dixerunt : Alii Joannem
Baptismam; alii autem Eliam; alii vero
Jeremiam, aut unum ex prophetis.

15. Dicit illis Jesus : Vos autem quem
me esse dicitis?

16. Respondens Simon Petrus dixit:



WHEN Jesus came into the
coasts of Cæsarea Phi-
lippi, he asked his disci-
ples, saying, Whom do
men say that I the Son
of man am?

14. And they said, Some *say that
thou art* John the Baptist : some, Elias ;
and others, Jeremias, or one of the
prophets.

15. He saith unto them, But whom
say ye that I am?

16. And Simon Peter answered and

Tu es Christus, Filius Dei vivi.

17. Respondens autem Jesus, dixit ei: Beatus es, Simon Barjona, quia caro et sanguis non revelavit tibi, sed Pater meus, qui est in cælis.

18. Et ego dico tibi quia tu es Petrus, et super hanc petram ædificabo Ecclesiam meam, et portæ inferi non prævalebunt adversus eam.

19. Et tibi dabo claves regni cælorum, et quodcumque ligaveris super terram erit ligatum et in cælis; et quodcumque solveris super terram erit solutum in cælis.

20. Tunc præcepit discipulis suis, ut nemini dicerent quia ipse esset Jesus Christus.

said, Thou art the Christ the Son of the living God⁵.

17. And Jesus answered and said unto him, Blessed art thou, Simon Barjona : for flesh and blood hath not revealed *it* unto thee, but my Father which is in heaven.



Jesus Christ answering Jesus

J. M. T.

18. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

19. And I will give unto thee the keys of the king-

dom of heaven⁶ : and whatsoever thou shalt bind on earth shall be bound in heaven : and whatsoever thou shalt loose on earth shall be loosed in heaven.

20. Then charged he his disciples that they should tell no man that he was Jesus the Christ⁷.

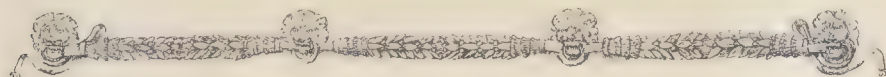


Amongst the Jews, when a scribe was raised to the dignity of a Rabbi, a key was given to him as a sign of his office. With this key, it was said he had the power to bind and to loose on earth, as well as in heaven and nothing could prevail against him.

The expression «to bind and to loose» was equivalent to the words «to open and shut»; for, amongst the Jews, doors were often only kept closed by means of a mere strap. Locks were, however, also known, and consisted of pieces of wood of the shape of a harrow: fitting into a staple, also of wood, which was unlocked to open the door, with a key of a peculiar kind, made of a piece of wood about a cubit in length, furnished with a number of iron hooks, which when introduced into the lock, raised the harrow-like teeth, and allowed the bolt to be drawn back. In some instances key and strap were used together, just as amongst ourselves, we sometimes use locks and bolts on the same door. This explains the use by Jesus Christ of the words

the «keys of the Kingdom of Heaven», in connection with binding and unloosing, which, strictly speaking, could only refer to straps which were fastened or unfastened to shut or open doors.

This was not the first occasion on which the word «key» was used in the Bible in a figurative sense. Isaiah had already said, in reference to Eliakim «The key of the house of David will I lay upon his shoulder; so he shall open and none shall shut; and he shall shut, and none shall open.» The Rabbis taught that God reserved to His own use four keys, which he trusted to no one, not even to the angels; the key of the rain, the key of the tomb, the key of fecundity and the key of sterility.



The First shall be Last

Saint Mark — Chap. 9



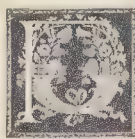
LECEBAT autem discipulos suos, et dicebat illis : Quoniam Filius hominis tradetur in manus hominum, et occident eum, et occisus tertio die resurget.

31. At illi ignorabant verbum; et timebant interrogare eum.

32. Et venerunt Capharnaum. Qui cum domi essent, interrogabat eos : Quid in via tractabatis?

33. At illi tacebant, siquidem in via inter se disputaverant quis eorum major esset.

34. Et residens vocavit duodecim, et



OR he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day.

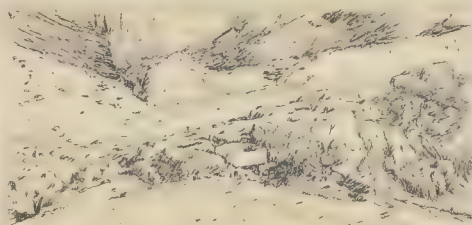
31. But they understood not that saying, and were afraid to ask him.

32. And he came to Capharnaum: and being in the house he asked them,

What was it that ye disputed among yourselves by the way?

33. But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

34. And he sat down, and called the



A Well near the Bridge of Kethon

A Well near the Bridge of Kethon

J-01



ait illis : Si quis vult primus esse, erit
omnium novissimus et omnium minis-
ter.

twelve, and saith unto them, If any man
desire to be first, *the same* shall be last
of all, and servant of all.

Our engraving represents the terrace of a house of Bethsaida in the evening light. Palms were numerous on the shores of the lake in the time of our Saviour; and between them in the distance can be seen the masts of boats, indicating the almost exclusive occupation of the inhabitants, that of fishing.

In this district, the houses are not built as they are in Judæa, where every room has its vaulted stone roof. Here, buildings consist of arcades made of stone or rubble masonry, each room having three or four such arcades, which support a number of small beams or branches of trees laid lengthwise. These beams or branches form the floor of the second storey, and are overlaid with earth, for which they form a very good foundation. This description of the mode of construction of houses in the districts where Christ taught, will help us later to picture for ourselves, the scene when the paralysed man was let down through the roof, to be brought to Jesus.



and the little child

Jesus and the little child

Saint Mark — Chap. 9

LT accipiens puerum, statuit eum in medio eorum; quem cum complexus esset, ait illis :

36. Quisquis unum ex huiusmodi pueris receperit in nomine meo, me recipit; et quicumque me susceperit, non me suscipit, sed eum qui misit me.

37. Respondit illi Joannes, dicens : Magister, vidimus quemdam in nomine tuo ejicientem dæmonia, qui non sequitur nos, et prohibuimus eum.

38. Jesus autem ait : Nolite prohibere

AND he took a child, and set him in the midst of them : and when he had taken him in his arms, he said unto them,

36. Whosoever shall receive one of such children in my name, receiveth me : and whosoever shall receive me, receiveth not me, but him that sent me.

37. And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us : and we forbad him, because he followeth not us.

38. But Jesus said, Forbid him not :

eum; nemo est enim qui faciat virtutem in nomine meo, et possit cito male loqui de me.

39. Qui enim non est adversum vos, pro vobis est.

40. Quisquis enim potum dederit vobis calicem aquæ in nomine meo, quia Christi estis, amen dico vobis, non perdet mercedem suam.

41. Et quisquis scandalizaverit unum ex his pusillis credentibus in me, bonum est ei magis si circumdaretur mola asinaria collo ejus, et in mare mitteretur.

42. Et si scandalizaverit te manus tua, abscede illam; bonum est tibi debilem introire in vitam, quam duas manus habentem ire in gehennam, in ignem inextinguibilem,

43. Ubi vermis eorum non moritur et ignis non exstinguitur.

44. Et si pes tuus te scandalizat, amputa illum; bonum est tibi claudum introire in vitam æternam, quam duos pedes habentem mitti in gehennam ignis inextinguibilis.

for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

39. For he that is not against us is on our part.

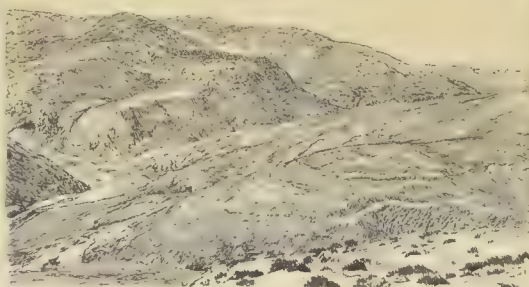
40. For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

41. And whosoever shall offend one of *these* little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.

42. And if thy hand offend thee, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched:

43. Where their worm dieth not, and the fire is not quenched.

44. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched:



Valley of the Kedron.

J. J. T.



According to a tradition, resting on no very trustworthy foundation, the child whom Jesus took on His knees, and made the text of His exhortation to His disciples, was none other than Ignatius, the future bishop of Antioch and martyr. The Gospels, however never mention the name of Ignatius and there is absolutely nothing to prove that Ignatius of Antioch ever saw the Lord during His lifetime.



The Holy Women

The Holy Women

Saint Luke — Chap. 8

L mulieres aliquæ, quæ erant curatæ a spiritibus malignis, et infirmitatibus : Maria, quæ vocatur Magdalene, de qua septem dæmonia exierant,

3. Et Joanna uxor Chusæ procuratoris Herodis, et Susanna, et aliæ multæ, quæ ministrabant ei de facultatibus suis.

AND certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils,

3. And Joanna the wife of Chuza, Herod's steward, and Susanna, and many others, which ministered unto him of their substance.

With the three women named in the sacred text were also Martha, Salome, the mother of the two Zebedees, Mary Cleophas, Dinah the Samaritan, Mary the Canaanite, the mother of Mark of Jerusalem, the daughter of Jairus, and many others who had been the subjects of miracles, with some of their relations. They formed together a kind of society, which ministered to the needs of Jesus and His followers.

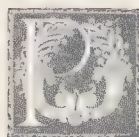


Jesus on his way to Galilee.

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Jesus on his way to Galilee

Saint John — Chap. 7

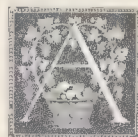


POST hæc autem ambulabat Jesus in Galilæam; non enim volebat in Judæam ambulare, quia quærebant eum Judæi interficere.

2. Erat autem in proximo dies festus Judæorum, scenopegia.

3. Dixerunt autem ad eum fratres ejus: Transi hinc, et vade in Judæam, ut et discipuli tui videant opera tua, quæ facis.

4. Nemo quippe in occulto quid facit, et quærit ipse in palam esse. Si hæc facis, manifesta teipsum mundo.



AFTER these things Jesus walked in Galilee: for he would not walk in Jewry, because the Jews sought to kill him.

2. Now the Jews' feast of tabernacles was at hand.

3. His brethren therefore said unto him, Depart hence, and go into Judæa, that thy disciples also may see the works that thou doest.

4. For *there is* no man *that* doeth any thing in secret, and he himself seeketh to be known openly. If thou do these things, shew thyself to the world.



Art. Inc. Schmidt. inc. St. 1.

Get thee behind me, Satan

Saint Matthew — Chap. 16

UXINDE cœpit Jesus ostendere discipulis suis quia oporteret eum ire Jerosolymam, et multa pati a senioribus, et scribis, et principibus sacerdotum, et occidi, et tertia die resurgere.

22. Et assumens eum Petrus, cœpit increpare illum, dicens : Absit a te, Domine ; non erit tibi hoc.

FROM that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day.

22. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord : this shall not be unto thee.

23. Qui conversus, dixit Petro : Vade post me, Satana ; scandalum es mihi, quia non sapis ea quæ Dei sunt, sed ea quæ hominum.

24. Tunc Jesus dixit discipulis suis : Si quis vult post me venire, abneget semetipsum, et tollat crucem suam et sequatur me.

25. Qui enim voluerit animam suam salvam facere, perdet eam ; qui autem perdidit animam suam propter me, inveniet eam.

26. Quid enim prodest homini, si mundum universum lucretur, animæ vero suæ detrimentum patiatur ? Aut quam dabit homo commutationem pro anima sua ?

27. Filius enim hominis venturus est in gloria Patris sui cum angelis suis ; et tunc reddet unicuique secundum opera ejus.

28. Amen dico vobis, sunt quidam de hic stantibus qui non gustabunt mortem, donec videant Filium hominis venientem in regno suo.

23. But he turned, and said unto Peter, Get thee behind me, Satan : thou art an offence unto me : for thou savourest not the things that be of God, but those that be of men.

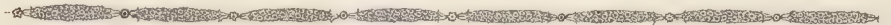
24. Then said Jesus unto his disciples, If any *man* will come after me, let him deny himself, and take up his cross, and follow me.

25. For whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.

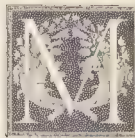
26. For what is a man profited, if he shall gain the whole world, and lose his own soul ? or what shall a man give in exchange for his soul ?

27. For the Son of man shall come in the glory of his Father with his angels ; and then he shall reward every man according to his works.

28. Verily, I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.



Mary Magdalene before her conversion



MARY, the sister of Lazarus and Martha, of the village of Bethany, near Jerusalem, was named Magdalene after the place called Magdalu, a village situated on the shores of the Sea of Tiberias, where she was living at the time of her conversion, which took place during the sojourn of Jesus in Galilee. Other origins, notably in the Talmud, are however ascribed to the name of Magdalene. Magdala, it is said, signifies « tower », and the sinner got this nickname from the extraordinary height and elaboration of the crown of plaits she wore on her head. Juvenal said of a coquette of his day : « Tot adhuc compagibus altum ædificat caput. »

According to the account given by the Talmudists, who allude again and again with considerable detail to the story of Mary Magdalene, she was the wife of a certain Rabbi named Paphus or Papus, Son of Jehudah; but she was unfaithful to him because he treated her so harshly. There was, no doubt, too great a disparity of character between the rigid Pharisee and the young woman, brought up to some extent in the Greek fashion and of a passionate and

independent temper. However that may have been, Mary was certainly not happy with her husband, and yielded to temptation. According to the same writers, the name of her seducer was Pandira; it occurs some dozen times in the Talmud, and the earliest Fathers of the Church mention it also. This Pandira was a soldier, and it is probable that he belonged to the garrison of the citadel of Magdalum. It is even said that he was the paranymp or friend of the bridegroom at Mary's wedding, that is to say, that it was he who went with the bridegroom to fetch home the bride, a fact which would give him ready access to the home of the newly married pair. When he learnt the misconduct of his wife, Paphus, who, it is said, was a doctor of the law, dissolved the marriage, as was permitted by Moses, to escape dishonour. This last named circumstance will explain the liberty enjoyed by Mary

Magdalene when converted, of which she availed herself to become a follower of Jesus.

At the time of her leaving her husband, however, her intentions, as will readily be understood were very different. She left her home to fling herself heart and soul into the almost heathen life then led by the mixed society of the Roman functionaries, amongst whom, besides true Romans, were Greeks and apostate Jews. In fact, the town of Tiberias was shunned by all true believers and by Jews attached to their national customs, on account of the heathen spirit, which prevailed at and spread from, the Court of Herod. To frequent that city, was in fact, in their eyes, a sort of apostasy, and the Jews still speak of Mary Magdalene as « Satda » or « the Apostate », and if we add to all these doubtful accusations the fact of her open living in sin with her lover, which made her an object of scorn to her fellow-countrymen and women, and of shame and grief to her relations, she does indeed become such a sinner as the one referred to in the Gospels: « Mulier in civitate peccatrix. »

On the subject of the Magdalene before her conversion, Anne Catherine Emmerich gives some curious details, as can be seen from the following quotations: « Often in an access of mad fury, when she would look quite superb in her rage, she would strike and abuse every one about her, tormenting her servants especially, and decking herself out with extravagant luxury. I have seen her strike the man who was living in her house as its master, and he,



An Armenian

J. J. T.



Woman and Child of Jericho.

J. J. T.

in his turn, would maltreat her. She would often fall into a terribly melancholy state, when she would run about in her big house, sobbing and lamenting. She sought Jesus, crying out: «Where is the Master? Where is He? He has abandoned me!» Then a few days afterwards she again relapsed into dissipated and shameless conduct, giving entertainments and falling once more into sin; for curiosity and depravity brought her an ever fresh supply of admirers, and she allowed herself to be completely ruled by the contemptible wretch who lived with her and who received the money paid by her adorers. I believe that, to set some limit to her extravagance, Lazarus allowed her a certain sum of money. She was in a truly deplorable state: pride, vanity, rage, and her evil desires entirely dominated her. In addition to all this, she was subject to convulsions and epileptic fits. The affliction of her saintly relations can be imagined at the degradation of one so admirably gifted. »

In a certain passage of the Talmud a Mary Magdalene is mentioned as the wife of Hamchuma, the father of the Nazarene, that is to say, that, on the strength of a similitude of names, the Rabbis, not content with denying the virginity of the mother of Jesus Christ, tried to throw a doubt on the purity of His origin. This calumnious accusation was sufficiently well known in the early centuries of Christianity, as to compel the Fathers of the Church to refute it categorically. Some of them even felt obliged to admit the name of Pandira amongst those of the ancestors of Jesus Christ. The historian Josephus appears to have been the first to give credit to this blasphemous legend. The Gospel of Nicodemus refers to it; it was reproduced later by Celsus; it was even made the subject of a separate book, called the «Toledoth Iechou», or the book of the generation of Jesus. There is no need to add that all this dust can very easily be dispersed, and that there never was or could be any real confusion between Mary, the mother of Our Lord, and the sinful woman of whom we have been speaking. Dr Sepp is, however, at the trouble of making a remark, which taken alone, would be quite enough to render any other proof unnecessary. This remark is to the effect that, according to the requirements of the Jewish law, always so rigorously observed, children who were the issue of an illegitimate union were excluded, even to the tenth generation, from ever entering the priesthood or exercising the functions of a Rabbi. Now, in spite of all the accusations brought against Jesus during His life on earth, He was never reproached with illegitimacy.





The Repentant Magdalene



N the preceding engraving, Mary Magdalene, who was still a sinner, is represented as wearing a red veil. Red was the colour of Typhon, and symbolic of evil. Throughout the whole of Jewish history we find this colour taken to be the emblem of sin. Read, for instance, what is said in Numbers (XIX, 2, 3, 4, 5, 6): « Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke: And ye shall give her unto Eleazer the priest, that he may bring her forth without the camp, and one shall slay her before his face. And Eleazer the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times. And one shall burn the heifer in his sight; her skin, and her flesh, and her blood, with her dung, shall he burn. And the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer. »

In the ceremony of the scape-goat on the solemn day of atonement for the sins of the people, the High Priest fastened to the head of the goat on which had fallen the lot for Azazel, a long band of scarlet cloth, called the « tongue », from its shape. It is related that during the term of office of Simon the Just, this scarlet band always appeared white, which was explained as being a sign of the special favour of Heaven, for it signified that God granted to His people the remission of their sins; whereas, in the case of the sacrifice offered by other priests the band sometimes appeared white, and sometimes retained its original colour. This will remind us of the words of the Prophet Isaiah: « Though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be

as wool »; in which passage the word « scarlet » is evidently also used in a symbolic sense.

In the East, lawyers are the only officials who wear red, and it is no doubt from them, that the colour of the robes of European legal professors, is borrowed.

The repentant Magdalene has thrown aside the red veil of the sinner and has donned the white veil of the penitent. She wears her hair floating behind her; for it was considered a great disgrace amongst Jewish women to appear in public with their hair loose. They were required, even in ordinary everyday life to hide their hair under veils or by means of bands of material of some kind. If a woman had been surprised in adultery or was convicted of

having allowed her chastity to be violated, the priest unbound her hair, in token of her shame.

The Magdalene's hair was evidently very long, for she was able to use it to wipe the feet of the Master in the house of the Pharisee. Amongst the ancients, it was the custom for slave women to do the same; they used to wash their master's feet and dry them with their hair. The repentant Magdalene made herself in like manner the slave of Jesus, and was not afraid of letting all the world know the state of her soul. Her dress was that of women of the lowest class; her feet were shod with the sandals of the very poor; and she held herself apart, not daring to come further, thus proving alike her humility and her true penitence.

Must we take literally all that the Gospel says on the subject of Mary Magdalene? for



Women of Geba, Samaria.

J J 1

instance, that Jesus had delivered her from seven devils? It is quite possible. This is what P. Ollivier says on the subject in his *Friendships of Jesus*: « The Magdalene passed through all the phases of moral depravity, and, as the Gospel makes us fully understand, she sank to the lowest depth of depravity, which is also its supreme punishment, the physical and moral slavery of the impure spirit. Whatever the world may say, the devil does play a direct part in certain cases of depravity, and the accesses of frenzy of every kind which occur in the lives of abandoned sinners, can be attributed to no influence but his. The Magdalene was possessed in the ordinary sense of the word, and the Gospel does not shrink from describing the depth of her misery by saying that she was in the power of seven devils. It was indeed a case of a precious pearl trampled beneath the feet of swine, and we can well understand the ardent supplications of Martha, praying to the Divine Seeker of the lost, who was to take up that pearl at the price of His blood and to fasten it in His diadem. »

In the « *Visions* » of Anne Catherine Emmerich, there are some very touching, though perhaps not very trustworthy passages, relating to various episodes of the conversion of Mary Magdalene, telling of her feelings, when she listened at different times, to the sermons of Jesus, and of her successive deliverance from the seven devils possessing her. Where the celebrated clairvoyante probably gets wrong and departs from the truth, is when she speaks of a pretended relapse of Mary Magdalene after her conversion. Tradition is all but universally against any such hypothesis and this is why the commentators on the Gospel generally date the repentance and the deliverance of the sinner a few days before the meal in the house of Simon the Pharisee, probably at the time of the healing at Capernaum of the many that were sick or possessed of devils. It is, in fact, only natural to suppose that Mary Magdalene's extraordinary emotion in the presence of Jesus, the abundant tears she shed, and the words of forgiveness spoken by the Master, all point to a quite recent conversion; the first enthusiasm about which led to this burst of gratitude. In spite of her way of looking at things, which is probably misleading, what Catherine Emmerich relates is nevertheless full of charm, and often awakes poignant emotion. Every thing about the history of the penitent sinner, powerfully appeals to the imagination, and we shall meet her again and again upon our way.

The Lawyer standing up and tempting Jesus

Saint Luke — Chap. 10

IN ipsa hora exultavit Spiritu sancto, et dixit : Confiteor tibi, Pater Domine cæli et terræ, quod abscondisti hæc a sapientibus et prudentibus, et revelasti ea parvulis. Etiam, Pater, quoniam sic placuit ante te.

22. Omnia mihi tradita sunt a Patre meo. Et nemo scit quis sit Filius, nisi Pater; et quis sit Pater, nisi Filius et cui voluerit Filius revelare.

23. Et conversus ad discipulos suos, dicit: Beati oculi qui vident quæ vos videtis.

24. Dico enim vobis quod multi prophetae et reges voluerunt videre quæ vos videtis, et non viderunt; et audire quæ auditis, et non audierunt.

25. Et ecce quidam legisperitus surrexit tentans illum, et dicens: Magister, quid faciendo vitam æternam possidebo?

26. At ille dixit ad eum: In lege quid scriptum est? Quomodo legis?

IN that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight.

22. All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and *he* to whom the Son will reveal *him*.

23. And he turned him unto *his* disciples, and

said privately, Blessed *are* the eyes which see the things that ye see:

24. For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25. And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life?

26. He said unto him, What is written in the law? how readest thou?



Herodian and Sadducee of Galilee



The Lawyer standing up and tempting Jesus.

27. Ille respondens dixit : Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex omnibus viribus tuis, et ex omni mente tua; et proximum tuum sicut teipsum.

28. Dixitque illi : Recte respondisti ; hoc fac, et vives.

27. And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself.

28. And he said unto him, Thou hast answered right : this do, and thou shalt live.



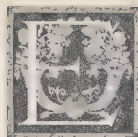
In our engraving Jesus is seen in the Valley of the Kedron on His way from Jericho to Jerusalem, which rises up in the distant background. The spot where the Master is sitting with His disciples is a little hill, marking the last halting place before reaching the Holy City. The mountain on the right is of chalk, scarcely covered by a scanty growth of brushwood and on its slopes graze scattered flocks. On the left, broken here and there by grey rocks, stretch fertile districts, with soil of a reddish colour, every undulation of which yields its own crop.



Jesus passing through the villages

ON HIS WAY TO JERUSALEM

Saint Luke — Chap. 13



Libat per civitates et castella, docens et iter faciens in Jerusalem.

23. Ait autem illi quidam : Domine, si pauci sunt qui salvantur? Ipse autem dixit ad illos :

24. Contendite intrare per angustam portam; quia multi, dico vobis, quaerent intrare, et non poterunt.

25. Cum autem intraverit paterfami-



AND he went through the cities and villages, teaching, and journeying toward Jerusalem.

23. Then said one unto him, Lord, are there few that be saved? And he said unto them,

24. Strive to enter in at the strait gate : for many, I say unto you, will seek to enter in, and shall not be able.

25. When once the master of the

lias et clausurit ostium, incipietis foris stare et pulsare ostium, dicentes : Domine, aperi nobis; et respondens, dicet vobis : Nescio vos unde sitis.

26. Tunc incipietis dicere: Manducavimus coram te et bibimus, et in plateis nostris docuisti.

27. Et dicet vobis : Nescio vos unde sitis; discedite a me, omnes operarii iniquitatis.

28. Ibi erit fletus et stridor dentium, cum videritis Abraham, et Isaac, et Jacob, et omnes prophetas in regno Dei, vos autem expelli foras.

29. Et venient ab Oriente, et Occidente, et Aquilone, et Austro, et accumbent in regno Dei.

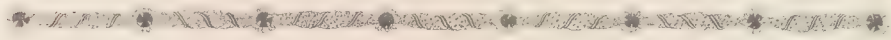
house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are :

26. Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

27. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity.

28. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out.

29. And they shall come from the east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.



Zacharias killed between the Altar and the Temple

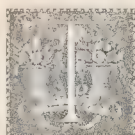
Saint Luke — Chap. 11



PROPTEREA et sapientia Dei dixit : Mittam ad illos prophetas et apostolos, et ex illis occident et persequentur,

50. Ut inquiratur sanguis omnium prophetarum, qui effusus est a constitutione mundi a generatione ista,

51. A sanguine Abel usque ad sanguinem Zachariæ, qui periit inter altare et ædem.



HEREFORE also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall slay and persecute :

50. That the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation;

51. From the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple :

In the Middoth treatise of the Talmud, very precise details are given about the place where Zacharias was killed. Between the Altar, where the victims were immolated and the vestibule of the Temple, called the Olam, there was a space twenty-two cubits in extent. To reach this vestibule, twelve steps had to be ascended, divided into sets of four, with a platform between the sets. Two of these platforms were three, and the third was four, cubits wide. The passage between the top of this staircase and the Altar was rather narrow, and paved with many coloured marbles. The Altar was not situated exactly in the centre of the entrance to the Temple, but slightly to the left, that is to say, towards the southern side. The Altar itself, together with the steps leading up to it, was constructed of stones brought from the Plain of Beth-Cheram, then a virgin district innocent of culture. These stones were unhewn, and no iron was allowed « to touch them », for any contact with that metal would have rendered them unfit to form part of the Altar of Burnt sacrifice. They were, however, as we have already stated, white-washed twice a year, at the Feast of Pentecost, and at the Feast of Tabernacles. They were, however, often cleansed, without being wetted, when the dry blood left by the frequent sprinklings was removed.

In our engraving is shewn the red line referred to above, beyond which the sprinklings of blood were not allowed to extend. Near the flight of steps rises the marble table on which the victims were laid; in the niche above it were placed the birds offered in sacrifice, which were not burnt until they rotted and fell to pieces. At the two corners of the Altar are also to be seen the famous golden horns, so often mentioned in the Bible, whilst, on the right, is the « sea of brass », or great reservoir of water for the use of the priests in the services of the Temple.

In the valley of Jehoshaphat, opposite to Jerusalem, there is a monument, which some say is the tomb of Zacharias, killed between the Temple and the Altar. It is hewn in the living rock and forms a kind of pyramid supported on columns. Through a little window a few stones piled upon each other, can be seen within this tomb.



Zacharias killed between the Altar and the Temple.



The Rich young Man who went away sorrowful.

The Rich young Man who went away sorrowful

Saint Matthew — Chap. 19



At illi Jesus : Si vis perfectus esse, vade, vende quæ habes et da pauperibus, et habebis thesaurum in cælo; et veni, sequere me.

22. Cum audisset autem adolescens verbum, abiit tristis; erat enim habens multas possessiones.



JESUS said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come *and* follow me.

22. But when the young man heard that saying, he went away sorrowful : for he had great possessions.

Certain critics are of opinion that it was ambition which led this young man to make advances to the Prophet, but this idea is quite incompatible with what we are told in the sacred text, that : « Jesus beholding him, loved him. » It is more likely that he was one of those men who desire to lead a good life, but have not the courage of their convictions.

The Woman who lifted up her voice

Saint Luke — Chap. 11



ACTUM est autem, cum hæc diceret, extollens vocem quædam mulier de turba, dixit illi : Beatus venter qui

te portavit,
et ubera
quæ suxi-
sti.



ND it came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him,

Blessed *is* the womb that bare thee, and the paps which thou hast suck-
ed.

28. At il-
le dixit:
Quinimo
beati qui
audiunt
verbum
Dei, et cu-
stodiunt
illud.

29. Tur-
bis au-
tem con-
currenti-
bus cœ-
pit dicere:
Generatio
hæc, gene-
ratio ne-
quam est.
Signum
quærit, et
signum
non da-

28. But he
said, Yea
rather,
blessed *are*
they that
hear the
word of
God, and
keep it.

29. And
when the
people
were gathe-
red thick
together,
he began to
say, This
is an evil
genera-
tion: they
seek a sign;
and there
shall no



The Woman who lifted up her voice.

bitur ei, nisi signum Jonæ prophetæ.

30. Nam sicut fuit Jonas signum Ninivitis, ita erit et Filius hominis generationi isti.

31. Regina Austri surget in judicio cum viris generationis hujus, et condemnabit illos; quia venit a finibus terræ auvire sapientia Salomonis, et ecce plus quam Salomon hic.

32. Viri Ninivitæ surgent in judicio cum generatione hac, et condemnabunt illam; quia pœnitentiam egerunt ad prædicationem Jonæ, et ecce plus quam Jonas hic.

33. Nemo lucernam accendit, et in abscondito ponit, neque sub modio, sed super candelabrum, ut qui ingrediuntur lumen videant.

sign be given it, but the sign of Jonas the prophet.

30. For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31. The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon *is* here.

32. The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and, behold a greater than Jonas *is* here.

33. No man, when he hath lighted a candle, putteth *it* in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light.



The streets of the towns of Judæa and Galilee are narrow, tortuous and dark; no carriages are ever seen in them; but, now and then, strings of camels laden with merchandise, or a few horsemen, pass along the wider thoroughfares, on their way through the towns, leaving the narrower ones to foot-passengers. One lane succeeds another, with many cross alleys and many gloomy corners, rendered yet darker by the arches supporting the neighbouring houses. Here and there, patches of brilliant sunshine contrast vividly with the prevailing obscurity. These lanes and alleys wind backwards and forwards, first to the right, then to the left, and rows of houses, such as are so familiar to us in modern towns, are totally unknown. Now and then, perhaps, some tenement fallen into ruin, makes the open space a little wider, and reveals a glimpse of the glowing oriental sky; but this break is succeeded by a yet more gloomy bit of street, a mere dark tunnel, formed of a series of arcades, only lighted here and there, at wide distances, by narrow openings. Our engraving represents some such spot, where a few people have gathered together in the partial shadow, where it is comparatively cool, to indulge in the never-ending gossip they are so fond of. Some sufferers, too, have grouped themselves here, in expectation of the Prophet, who is said to be going to pass soon. The women keep together, apart from the men, with whom they never mix. No doubt the Master will speak; they are all eager to hear Him; their excitement is becoming greater and more intense every moment; the hope of fresh miracles is mingled with gratitude for benefits already received; the enthusiasm, when at last He, who has so long been expected, appears, reaches its height, and a woman in the crowd, lifting up her voice, gives utterance to what all the rest have been thinking.

The Healing of the ten Lepers

Saint Luke — Chap. 17



factum est, dum iret in Jerusalem, transibat per mediam Samariam et Galilæam.

12. Et cum ingrederetur quoddam castellum, occurrerunt ei decem viri leprosi, qui steterunt a longe;

13. Et levaverunt vocem, dicentes : Jesu præceptor, miserere nostri.

14. Quos ut vidit, dixit : Ite, ostendite vos sacerdotibus. Et factum est, dum irent, mundati sunt.

15. Unus autem ex illis, ut vidit quia mundatus est, regressus est, cum magna voce magnificans Deum.

16. Et cecidit in faciem ante pedes ejus, gratias agens; et hic erat Samaritanus.

17. Respondens autem Jesus, dixit : Nonne decem mundati sunt? Et novem ubi sunt?

18. Non est inventus qui rediret et daret gloriam Deo, nisi hic alienigena.



ND it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off:

13. And they lifted up *their* voices, and said, Jesus, Master, have mercy on us.

14. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed.

15. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God,

16. And fell down on *his* face at his feet, giving him thanks : and he was a Samaritan.

17. And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18. There are not found that returned to give glory to God, save this stranger.



Garden of the Citadel, Cairo.



19. Et ait illi : Surge, vade; quia
fides tua te salvum fecit.

19. And he said unto him, Arise, go
thy way: thy faith hath made thee whole.



It is said to have been in the town of Jenin or at least, in its neighbourhood, that the miracle of the healing of the ten lepers was performed. This town, which is situated on the northern borders of Samaria, where that province is bounded by the vast fertile plain of Esdraclon, is the granary of Syria, which yields such rich crops of every variety. It was on the usual route from the north to the south of Palestine. There were two other routes, that by way of the Jordan and the Mountains of Gilboa on the left and that by way of Mount Carmel and the sea-coast on the right, but they were far less frequented than the Jenin way, for the numerous robbers rendered them very unsafe. It followed, therefore, that on the Jenin route many beggars and lepers collected to watch the passers by in the hopes of alms. They were in the habit of grouping themselves about the gates of the town, assailing travellers with their deafening cries, especially if those travellers had many attendants, for they would then conclude that they were important people, likely to be liberal in their gifts. It was on such a group, in this case consisting of ten lepers, that Our Lord exercised His beneficent power. No doubt the presence of His disciples drew the attention of the sufferers upon Him, and He was not one to disappoint the confidence the unfortunate wretches shewed in Him.





Jesus at Bethany

Saint Luke — Chap. 10



ACTUM est autem, dum
irent, et ipse intravit in
quoddam castellum; et
mulier quædam, Martha
nomine, excepit illum in
domum suam.



OW it came to pass, as they
went, that he entered into
a certain village: and a
certain woman named
Martha received him into
her house.

Jesus found at Bethany a pleasant resting place after His apostolic journeys. There He need fear no wearisome discussions, no plots to catch Him unawares, no hateful conspiracies against Him. His friends and the holy women would listen to His discourse, and at His feet would sit Mary Magdalene with perhaps Johanna Chuza, the woman of Samaria and the Canaanite woman, who were now His followers.

Mary Magdalene at the feet of Jesus

Saint Luke — Chap. 10

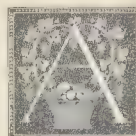


LT huic erat soror nomine Maria, quæ etiam sedens secus pedes Domini, audiebat verbum illius.

40. Martha autem sategebat circa frequens ministerium; quæ stetit et ait: Domine, non est tibi curæ quod soror mea reliquit me solam ministrare? Dic ergo illi, ut me adjuvet.

41. Et respondens dixit illi Dominus: Martha, Martha, sollicita es, et turbaris erga plurima;

42. Porro unum est necessarium. Maria optimam partem elegit, quæ non auferetur ab ea.



AND she had a sister called Mary, which also sat at Jesus' feet, and heard his word.

40. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41. And Jesus answered and said unto her, Martha, Martha, thou art careful and troubled about many things:

42. But one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her.



Martha.

In the court of the house of Lazarus, Martha, the sister of him who was raised from the dead, and of Mary Magdalene, is seen returning from an expedition to buy provisions for the Master and His disciples. A little help is needed,

or would, at least, be very acceptable in relieving her of her burdens, and she hopes that her sister, who has nothing to do, would come to her aid without hesitation. But Mary Magdalene is listening to Jesus, and is so profoundly absorbed in the words which are falling from the lips of her divine Guest, that nothing would induce her to move, and she is in

fact perfectly unconscious of any thing which is going on around her. And was not this hour fraught indeed with infinite charm? Alone at the feet of the well-beloved Master, in the quiet court sheltered from the heat by the stone

walls, and beneath the shady olive tree, which gives forth an undefinable freshness and fragrance, she drinks in eagerly every one of His inspired words. Presently the disciples will arrive, the hour of solemn mysterious communion will be broken in upon by their greetings; farewell now to the peaceful meditation she has been so blissfully enjoying.

The Master is, however aware of all this, and He will not have her ecstasy broken in upon. She has chosen the good part, and it shall not be taken away from her. He lets His affectionate words penetrate to the very heart of the happy penitent, Martha's anxiety subsides, and again, for some little time, nothing is heard but a low whispering, broken now and then by a louder word, whilst the busy house-keeper silently plies her tasks, and the sweet scent from the burning roots on the hearth, floats out into the court.

Many different interpretations have been given to the mysterious



Aceldama, Valley of Hinnom.

J.-J. T.

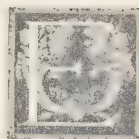
words of Jesus : « But one thing is needful ». Some authors interpret them in far too literal a manner, and as it appears to me, reduce them to the merest common-place. Instead of rendering Our Lord's expression by « One thing », they translate it merely by the single word « One », so that the sentence runs thus : « One only is necessary », as if Jesus meant to say to Martha : « One of you is enough for the service needed; leave your sister in peace ». Other commentators, including some of the Fathers of the Church, such as Saint Basil, Saint Cyril and Theophylact, give a still more matter of fact explanation; they translate the words : « One thing only is needed », but say that they mean : « One dish will be enough; do not be so careful and troubled ». No one can fail to admit that this interpretation is quite out of character with the Master's usual mode of expressing Himself; such language would have seemed very unworthy of Jesus, who always turned every incident, however trivial, to account, by endeavouring to draw from it some lesson of an elevating kind for His followers. It appears to us, therefore, infinitely preferable to adopt the more dignified rendering, which is always more in harmony with all the traditions of the Catholic Church, and to assume that Our Saviour meant : « But one thing is needful, the welfare of the soul, its education, its moral perfection, its well-being; that is why it is better, like Mary, to seek all that at the feet of the Master, than to occupy herself, as Martha did, with common-place service, which must ever be of secondary importance. Yet another interpretation of a similar kind to this has been given, less generally accepted, but perhaps even more true to the original text, namely, that Jesus praises Mary Magdalene for having hastened at once to Him, thinking of Him only; for the one thing needful to man is, that he should live by Him, and he, who gives himself up entirely to that life in Christ, has chosen the better part. It is on this last mentioned interpretation, that is founded the traditional and wide-spread use of the names of Mary and Martha, as typical, the former of a contemplative, the latter of an active life. Mary is the Carmelite nun, Martha is the Sister of Mercy, and these two characters are often compared with those of Saint John and Saint Peter, the one resting on the bosom of the Lord, the other directing the groups of Apostles. From time immemorial, these names have been quoted in this connection in books on the Christian mysteries, and circulated amongst true believers.



Jesus Christ discoursing with His disciples

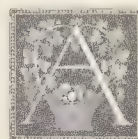
IN THE VALLEY OF JEHOSHAPHAT

Saint Luke — Chap. 11



Pro ego dico vobis : Petite,
et dabitur vobis ; quærite,
et invenientis ; pulsate, et
aperietur vobis.

10. Omnis enim qui petit, accipit ;



AND I say unto you, Ask,
and it shall be given you ;
seek, and ye shall find ;
knock, and it shall be
opened unto you.

10. For every one that asketh receiveth ;



et qui quærit, invenit ; et pulsanti aperiatur.

11. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi? Aut piscem, numquid pro pisce serpentem dabit illi?

12. Aut si petierit ovum, numquid porriget illi scorpionem?

13. Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester de cælo dabit spiritum bonum petentibus se!

and he that seeketh findeth ; and to him that knocketh it shall be opened.

11. If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

12. Or if he shall ask an egg, will he offer him a scorpion?

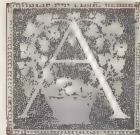
13. If ye then, being evil, know how to give good gifts unto your children : how much more shall *your* heavenly Father give the Holy Spirit to them that ask him?



The town of Jerusalem, with the Temple area, is bounded on the east, by the Valley of Jehoshaphat. This valley must be crossed in going to Jericho, Bethany or to the Jordan, so that Jesus must often have passed through it, and it was by way of it that He entered Jerusalem. The Garden of Gethsemane is situated in the north, and its grottos and groups of olive trees often attracted the Master, who would frequently retire there for solitary prayer or for conversation with His disciples. He seldom went to the districts on the west or the Holy City, and only to those on the north on His way back from His trips to Galilee.

The Tower of Siloam

Saint Luke — Chap. 13



ADERANT autem quidam ipso in tempore, nuntiantes illi de Galilæis quorum sanguinem Pilatus miscuit cum sacrificiis eorum.



HERE were present at that season some that told him of the Galilæans, whose blood Pilate had mingled with their sacrifices.

2. Et respondens dixit illis : Putatis quod hi Galilæi præ omnibus Galilæis peccatores fuerint, quia talia passi sunt?

2. And Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things?

3. Non, dico vobis; sed nisi pœnitentiam habueritis, omnes similiter peribitis.

3. I tell you, Nay: but, except ye repent, ye shall all likewise perish.

4. Sicut illi decem et octo, supra quos cecidit turris in Siloe, et occidit eos; putatis quia et ipsi debitores fuerint præter omnes homines habitantes in Jerusalem?

4. Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

5. Non, dico vobis; sed si pœnitentiam non egeritis, omnes similiter peribitis.

5. I tell you, Nay: but, except ye repent, ye shall all likewise perish.



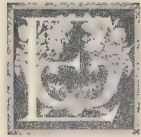
The Tower of Siloam.

J.-J. T.



The Lord's Prayer

Saint Luke — Chap. 11



factum est, cum esset in quodam loco orans, ut cessavit, dixit unus ex discipulis ejus ad eum : Domine, doce nos orare, sicut docuit et Joannes discipulos suos.

2. Et ait illis : Cum oratis, dicite : Pater, sanctificetur nomen tuum ; adveniat regnum tuum.

3. Panem nostrum quotidianum da nobis hodie.

4. Et dimitte nobis peccata nostra, siquidem et ipsi dimittimus omni debenti nobis ; et ne nos inducas in tentationem.

S. MATTH.
C. 6.

5. Et cum oratis, non eritis sicut hypocritæ, qui amant in synagogis et in angulis platearum stantes orare, ut videantur ab hominibus. Amen dico vobis, receperunt mercedem suam.

6. Tu autem, cum oraveris, intra in cubiculum tuum, et clauso ostio, ora Patrem tuum in abscondito ; et Pater tuus



ND it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2. And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3. Give us day by day our daily bread.

4. And forgive us our sins ; for we also forgive every one that is indebted to us. And lead us not into temptation ;

S. MATTHEW
CH. 6

5. And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

6. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is



Jerusalem, seen from the Mount of Olives.

J. J. T.

qui videt in abscondito, reddet tibi.

7. Orantes autem, nolite multum loqui, sicut ethnici: putant enim quod in multiloquio suo exaudiantur.

8. Nolite ergo assimilari eis; scit enim Pater vester quid opus sit vobis, antequam petatis eum.

9. Sic ergo vos orabit: Pater noster, qui es in cælis, sanctificetur nomen tuum.

10. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo, et in terra.

11. Panem nostrum supersubstantialem da nobis hodie;

12. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

13. Et ne nos inducas in tentationem; sed libera nos a malo. Amen.



in secret; and thy Father which seeth in secret shall reward thee openly.

7. But when ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking.

8. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9. After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name.

10. Thy kingdom come. Thy will be done in earth, as *it is* in heaven.

11. Give us this day our daily bread⁸.

12. And forgive us our debts, as we forgive our debtors.

13. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.



But no man laid hands upon Him

J. J. I.

But no man laid hands upon Him

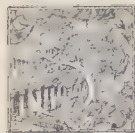
Saint John — Chap. 7



DISSENSIO itaque facta est in turba propter eum.

44. Quidam autem ex ipsis volebant apprehendere eum; sed nemo misit super eum manus.

45. Venerunt ergo ministri ad pontifices et pharisæos. Et dixerunt eis illi : Quare non adduxistis illum?



So there was a division among the people because of him.

44. And some of them would have taken him; but no man laid hands on him.

45. Then came the officers to the chief priests and Pharisees; and they said unto them, Why have ye not brought him?

46. Responderunt ministri : Numquam sic locutus est homo sicut hic homo.

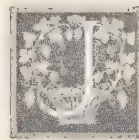
47. Responderunt ergo eis pharisæi : Numquid et vos seducti estis ?

46. The officers answered, Never man spake like this man.

47. Then answered them the Pharisees, Are ye also deceived ?

Jesus writing on the ground

Saint John — Chap. 8



ESUS autem perrexit in montem Oliveti.

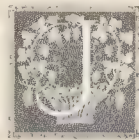
2. Et diluculo iterum venit in templum, et omnis populus venit ad eum ; et sedens docebat eos.

3. Adducunt autem scribæ et pharisæi mulierem in adulterio deprehensam ; et statuerunt eam in medio,

4. Et dixerunt ei : Magister, hæc mulier modo deprehensa est in adulterio.

5. In lege autem Moyses mandavit nobis hujusmodi lapidare. Tu ergo, quid dicis ?

6. Hoc autem dicebant tentantes eum, ut possent accusare eum. Jesus autem inclinans se deorsum, digito scribebat in terra.



ESUS went unto the mount of Olives.

2. And early in the morning he came again into the temple, and all the people came unto him ; and he sat down, and taught them.

3. And the scribes and Pharisees brought unto him a woman taken in adultery ; and when they had set her in the midst,

4. They say unto him, Master, this woman was taken in adultery, in the very act.

5. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ?

6. This they said, tempting him, that they

might have to accuse him. But Jesus stooped down, and with *his* finger wrote on the ground, *as though he heard them not.*



Holy Women listening to Our Lord

7. Cum ergo perseverarent interrogantes eum, erexit se et dixit eis : Qui sine peccato est vestrum primus in illam lapidem mittat.

8. Et iterum se inclinans, scribebat in terra.

9. Audientes autem, unus post unum exhibent, incipientes a senioribus.

7. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

8. And again he stooped down, and wrote on the ground.

9. And they which heard *it*, being convicted by *their own* conscience, went out one by one, beginning at the eldest.



Nothing is known for certain of the words written by Jesus on the ground, as He stooped down. According to a tradition explaining how it was that the accusers went out one by one; they were all eager to see what it was that the Prophet was writing, and the eldest of them, by right of the authority his age gave him, was the first to venture to try to satisfy his curiosity by looking down. What he saw was his own name, coupled with that of a woman, with whom he had himself sinned in days gone by. Fearing that, if this shameful fact became known, he would be publicly humiliated, he hurried away, and another of the accusers followed his example, after looking at the writing. Then the next comer in his turn, read his own condemnation and also hastened to flee; so that one by one all had at last retired. Then Jesus, finding Himself alone with the woman whose self elected judges had all left her, spoke to her and forgave her.



South-eastern corner of Jerusalem, taken from the road to Bethany. J. G. L.

The scene is sometimes described in a somewhat different manner. According to this second account, Jesus did not write any actual names on the ground, but merely a list of sins, in which each accuser in turn recognised his own evil doing, and at once felt himself convicted by the words of the Master : « He that is without sin among you let him first cast a stone at her. » Yet other authors, and perhaps they are in the right, think it is mere waste of time to conjecture what it was that the Lord wrote. The mere fact of His bending down towards the ground, and tracing with His finger, certain signs in the dust on the stones, was significant enough of His bitter contempt for the devices resorted to by His adversaries in their eagerness to find something to accuse Him of. This assumed indifference, this silence, broken only by one brief telling sentence, was more eloquent than any discourse could have been, and we can well understand how it affected the men who knew themselves to be guilty. « Conscience » says Shakespeare, « makes cowards of us all ».

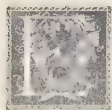
The gate near which this scene took place was on the west of the Temple, and in direct communication with the town. On that side there were three gates to which three bridges gave access, these bridges spanning the so-called Tyropæon valley, the name of which means « the street of the cheese-market ». Of these bridges, two have been discovered in our own day. Of

one, the spring of the first arch can be seen at the south west angle of the wall. This is called the Robinson arch, after its discoverer, whilst another, further to the north is known as the Wilson arch, for a similar reason. The southern bridge had three arches, and spanned the space between the portico with five rows of columns, built by Herod the Great, and the so-called Xystus portico, from which Pompey harangued the Jews who had entrenched themselves in the Temple. After the various sieges to which the Holy City was subjected, the Tyropæon Valley gradually became filled in, the bridges were destroyed, and the surroundings of the Temple assumed very much the appearance they have now.



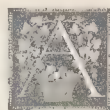
The woman taken in adultery alone with Jesus

Saint John — Chap. 8



remansit solus Jesus, et mulier in medio stans.

10. Erigens autem se Je-



ND Jesus was left alone, and the woman standing in the midst.

10. When Jesus had lifted

sus, dixit ei : Mulier, ubi sunt qui te accusabant? nemo te condemnavit?

II. Quæ dixit : Nemo, Domine. Dixit autem Jesus : Nec ego te condemnabo. Vade, et jam amplius noli peccare.

up himself, he said unto her, Woman, where are those thine accusers? hath no man condemned thee?

II. She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee : go, and sin no more.



The Talmud gives us very circumstantial details as to the ceremonies observed in the trial of a woman accused of adultery. If she pleaded not « guilty », and there was strong presumptive evidence against her, her husband was permitted to demand that she should be made to drink the « bitter water » referred to in Numbers V, which was looked upon as a kind of divine test of her purity. The man had to produce his witnesses to the charge made against his wife, and he was afterwards brought, with the accused, before the Sanhedrin, which alone was competent to adjudicate in such cases. The members of the Sanhedrin began the trial by attempting to intimidate the accused, much as the French « juges d'instruction » still do at the present day in difficult cases; threatening the woman with the worst penalties if she did not confess

the truth. If these preliminary efforts were without result, the unhappy woman was « set before the Lord », that is to say, she was brought to the Nicanor, or Golden Gate of the Temple, her ordinary garments were taken off, her jewels, such as chains, ear-rings, rings, etc., were removed, and she was clothed in black raiment of mean materials, intended to disfigure



The woman taken in adultery alone with J.

her; she was then told that if she were indeed innocent, she had no cause for fear; but if she were guilty, she was already condemned to submit to the penalties commanded by the law. The following curses taken from the book of Numbers were then written by the priest upon vellum, and the priest shall charge her by an oath, and say unto the woman, « If no man have lain with thee, and if thou hast not gone aside to uncleanness with another instead of thy husband, be thou free from this bitter water that causeth the curse : but if thou hast gone aside to another instead of thy husband, and if thou be defiled, and some man have lain with thee beside thine husband, then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The Lord make thee a curse and an oath among thy people, when the Lord doth make thy thigh to rot and thy belly to swell. » Then the priest filled a new earthen vessel with water taken from the sea of brass or great reservoir, situated near the altar of burnt offering; threw into this vessel some of the dust of the Temple, mixed with it a noxious drug, read aloud to the accused what he had written on the vellum, to which she had to reply : « Amen, Amen, so be it. » Now the words were written with ink of a peculiar non-corrosive kind, so that it could be quite easily erased, and the priest dropped this vellum with the curses on it into the earthen vessel to « blot them out with the bitter water ». Whilst these preparations were going forward, another priest seized the woman by the throat, tore open or unfastened her garments to the waist (unless she happened to be very lovely); then he undid and let down her hair (unless again it was of exceptional beauty), and with an Egyptian rope, that is to say, a very coarse rough one, he refastened her garments across her bosom, and delivered her over to the scorn of the by-standers. Other women, with the exception of her own slaves and servants were allowed to come and gaze upon her in this condition. The priest who had prepared the bitter water now came and made the accused drink it. If she were innocent, no immediate result would ensue, and she would be allowed to go free and to return to her husband in renewed health when she would be found to be more prolific than before. If, on the other hand, she were guilty, she would turn pale, her eyes would become suffused with blood, and after she had been driven from the Temple, lest her corpse should defile it, she would die of a disease with all the horrible and disgraceful symptoms described in the curses.

In the engraving on page 232 Jesus is represented in the gazophylacium or Treasury, which was identical with the space called by the Jews the Court of the Women. It had five entrances, at each of which were placed trumpet-shaped chests for offerings, or treasuries, in which the offerings brought by male and female worshippers were placed, for it was the only part of the sacred building to which women were admitted. In the background can be seen the Steps of the Psalms, known as the Degrees, already more than once referred to. Every morning two priests, each bearing in

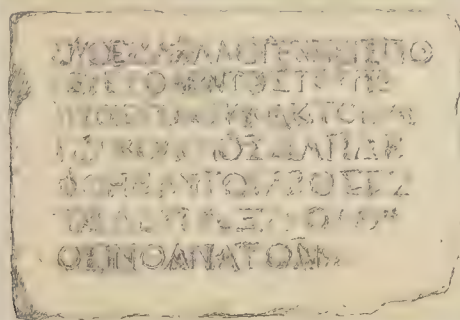


Ancient Tombs, Valley of Hinnom J. J. I.

his hands a trumpet, appeared in this Court. When the crier posted on the loftiest point of the Temple, whose office it was to announce the rising of the sun shouted : « There is light on Hebron », these priests blew first a short, then a longer blast then three blasts in rapid succession, ascending the steps as they did so. On the tenth step they began a repetition of this series of blasts, repeating it till they came to the Nicanor Gate, or that on the east, an incidental proof that it was, as we have already stated, situated on that side. The priests then turned towards the west, that is to say, towards the altar, chanting the words of Ezekiel : « Here must have stood our forefathers before us. » Then they went back again to the east, and prostrating themselves in the direction of the rising sun, they chanted : « Whilst we worship the Lord our eyes are turned towards Him. »

The inscription reproduced below is engraved on a cube of white marble which was found at Jerusalem by M. Clermont-Ganneau, formerly Consul for France in that city.

It was one of the stones referred to by the historian Josephus, of which we spoke above, in connection with the Chel, or terrace bounding the inner wall of the sacred enclosure, within which was the Temple itself. The Gentiles were forbidden, on pain of death to penetrate beyond the Chel, and on the wall were engraved at equal distances, a series of inscriptions similar to the one here reproduced. They were written in Greek, not in Hebrew, because Greek was the language spoken almost exclusively by the heathen. The stone in question is now in the Museum of Constantinople.





Jesus speaking in the Treasury

Jesus speaking in the Treasury

Saint John — Chap. 8



DICEBANT ergo ei : Ubi est Pater tuus ? Respondit Jesus : Neque me scitis, neque Patrem meum. Si me sciretis, forsitan et Patrem meum sciretis.

20. Hæc verba locutus est Jesus in gazophylacio, docens in templo; et nemo apprehendit eum, quia necdum venerat hora ejus.



THEN said they unto him, Where is thy Father? Jesus answered, Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also.

20. These words spake Jesus in the Treasury, as he taught in the temple : and no man laid hands on him; for his hour was not yet come.



He that is of God, heareth God's word.

J. J. T.

He that is of God heareth God's word

Saint John — Chap. 8



UI ex Deo est verba Dei audit. Propterea vos non auditis, quia ex Deo non estis.

48. Responderunt ergo Judæi et dixerunt ei : Nonne bene di-



HE that is of God heareth God's words : ye therefore hear *them* not, because ye are not of God.

48. Then answered the Jews and said unto him, Say we not well

cius nos quia Samaritanus es tu, et dæmonium habes?

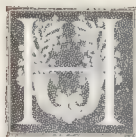
49. Respondit Jesus : Ego dæmonium non habeo; sed honorifico Patrem meum, et vos inhonorastis me.

that thou art a Samaritan, and hast a devil?

49. Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me.

The blind man washes in the Pool of Siloam

Saint John — Chap. 9



HÆC cum dixisset, expuit in terram et fecit lutum ex sputo, et linivit lutum super oculus ejus.

7. Et dixit ei : Vade, lava in natatoria Siloe (quod interpretatur Missus). Abiit ergo et lavit, et venit videns.

8. Itaque vicini, et qui viderant eum prius quia mendicus erat, dicebant : Nonne hic est qui sedebat, et mendicabat? Alii dicebant : Quia hic est.

9. Alii autem : Nequaquam, sed similis est ei. Ille vero dicebat : Quia ego sum.

10. Dicebant ergo ei : Quomodo aperti sunt tibi oculi?

11. Respondit : Ille homo qui dicitur Jesus lutum fecit, et unxit oculos meos, et dixit mihi : Vade ad natatoria Siloe et lava. Et abii, lavi, et video.

12. Et dixerunt ei : Ubi est ille? Ait : Nescio.

13. Adducunt eum ad pharisæos, qui cæcus fuerat.



WHEN he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man

with the clay,

7. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8. The neighbours therefore, and they which before had seen him that he was blind, said, Is not this he that sat and begged?

9. Some said, This is he : others said, He is like him : *but* he said, I am *he*.

10. Therefore said they unto him, How were thine eyes opened?

11. He answered and said, A man that is called Jesus made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash : and I went and washed, and I received sight.

12. Then said they unto him, Where is he? He said, I know not.

13. They brought to the Pharisees him that aforetime was blind.

14. Erat autem sabbatum, quando lutum fecit Jesus, et aperuit oculos ejus.

15. Iterum ergo interrogabant eum pharisæi quomodo vidisset. Ille autem dixit eis : Lutum mihi posuit super oculos, et lavi, et video.

16. Dicebant ergo ex pharisæis quidam : Non est hic homo a Deo, qui sabbatum non custodit. Alii autem dicebant : Quomodo potest homo peccator hæc signa facere? Et schisma erat inter eos.

17. Dicunt ergo cæco iterum : Tu quid dicis de illo qui aperuit oculos tuos? Ille autem dixit : Quia propheta est.

18. Non crediderunt ergo Judæi de illo, quia cæcus fuisset et vidisset, donec vocaverunt parentes ejus qui viderat.

19. Et interrogaverunt eos, dicentes : Hic est filius vester, quem vos dicitis quia cæcus natus est? Quomodo ergo nunc videt?

20. Responderunt eis parentes ejus, et dixerunt : Scimus quia hic est filius noster, et quia cæcus natus est;

21. Quomodo autem nunc videat, nescimus; aut quis ejus aperuit oculos, nos nescimus. Ipsum interrogate; ætatem habet, ipse de se loquatur.

14. And it was the sabbath day when Jesus made the clay, and opened his eyes.

15. Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath day. Others said, How can a man that is a sinner do such miracles? And there was a division among them.

17. They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18. But the Jews did not believe concerning him, that he had been

blind, and received his sight, until they called the parents of him that had received his sight.

19. And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20. His parents answered them and said, We know that this is our son, and that he was born blind :

21. But by what means he now seeth, we know not; or who hath opened his eyes, we know not : he is of age; ask him: he shall speak for himself.



One of the Holy Wonders



22. Hæc dixerunt parentes ejus, quoniam timebant Judæos...

22. These words spake his parents, because they feared the Jews : for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23. Propterea parentes ejus dixerunt: Quia ætatem habet, ipsum interrogate.

23. Therefore said his parents, He is of age; ask him.

Amongst the Ancients, whether heathen or Jews, saliva and mud were considered good remedies for diseases of the eyes. The aim of Jesus in telling the man born blind to wash in the Pool of Siloam was evidently not to turn the curative properties of that pool to account, but, as was often his habit, to use human means, such as were sanctioned by tradition, whilst, as has been pointed out by commentators, He, at the same time brought out the symbolic meaning of the mode of treatment He ordered. In the Talmud, certain medical recipes are given, for instance, we are told : He who suffers from pains in the loins should not rub himself with wine or with vinegar, but with oil ; not with the oil of roses, as that was reserved for the sons of princes; apropos of this, however, Rabbi Simon observes that as all Israelites were sons of princes, they might use it. Further on the Talmud adds that vinegar has a curative effect on bad teeth, but is injurious to good ones.



The blind Man tells his story to the Jews

Saint John — Chap. 9

VOCAVERUNT ergo rursum hominem qui fuerat cæcus, et dixerunt ei : Da gloriam Deo ; nos scimus quia hic homo peccator

est.

25. Dixit ergo eis ille : Si peccator est, nescio ; unum scio, quia cæcus cum essem, modo video.

26. Dixerunt ergo illi : Quid fecit tibi ? Quomodo aperuit tibi oculos ?

27. Respondit eis : Dixi vobis jam,

THEN again called they the man that was blind, and said unto him, Give God the praise : we know that this man is a sinner.

25. He answered and said, Whether he be a sinner *or no*, I know not : one thing I know, that, whereas I was blind, now I see.

26. Then said they to him again, What did he to thee ? how opened he thine eyes ?

27. He answered them, I have told

et audistis; quid iterum vultis audire? Numquid et vos vultis discipuli ejus fieri?

28. Maledixerunt ergo ei, et dixerunt: Tu discipulus illius sis; nos autem Moysi discipuli sumus.

29. Nos scimus quia Moysi locutus est Deus; hunc autem nescimus unde sit.

30. Respondit ille homo et dixit eis: In hoc enim mirabile est, quia vos nescitis unde sit, et aperuit meos oculos.

31. Scimus autem quia peccatores Deus non audit; sed si quis Dei cultor est et voluntatem ejus facit, hunc exaudit.

32. A sæculo non est auditum quia quis aperuit oculos cæci nati.

33. Nisi esset hic a Deo, non poterat facere quidquam.

34. Responderunt et dixerunt ei: In peccatis natus es totus, et tu doces nos? Et ejecerunt eum foras.

you already, and ye did not hear: wherefore would ye hear *it* again? will ye also be his disciples?

28. Then they reviled him, and said, Thou art his disciple; but we are Moses' disciples.

29. We know that God spake unto Moses: *as for this fellow*, we know not from whence he is.

30. The man answered and said unto them, Why herein is a marvellous thing, that ye know not from whence he is, and *yet* he hath opened mine eyes.

31. Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth.

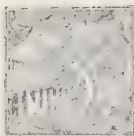
32. Since the world began was it not heard that any man opened the eyes of one that was born blind.

33. If this man were not of God, he could do nothing.

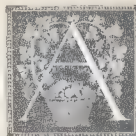
34. They answered and said unto him, Thou wast altogether born in sins, and dost thou teach us? And they cast him out.

The Good Samaritan

Saint Luke — Chap. 10



USCIPENS autem Jesus, dixit: Homo quidam descende-
bat ab Jerusalem in Jeri-
cho; et incidit in latrones,
qui etiam despoliaverunt
eum; et plagis impositis, abierunt,
semivivo relicto.



AND Jesus answering said, A
certain *man* went down
from Jerusalem to Jericho,
and fell among thieves,
which stripped him of his
raiment, and wounded *him*, and depar-
ted, leaving *him* half dead.

31. Accidit autem ut sacerdos quidam descenderet eadem via ; et viso illo, præterivit.

32. Similiter levita, cum esset secus locum et videret eum, pertransiit.

33. Samaritanus autem quidam, iter faciens, venit secus eum, et videns eum, misericordia motus est.

34. Et appropians, alligavit vulnera ejus, infundens oleum et vinum ; et imponens illum in jumentum suum, duxit in stabulum et curam ejus egit.

35. Et altera die protulit duos denarios et dedit stabulario, et ait: Curam illius habere ; et quodcumque supererogaveris, ego cum rediero reddam tibi.

36. Quis horum trium videtur tibi proximus fuisse illi qui incidit in latrones ?

31. And by chance there came down a certain priest that way : and when he saw him, he passed by on the other side.

32. And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33. But a certain Samaritan, as he journeyed, came where he was : and when he saw him, he had compassion *on him*,

34. And went to *him*, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35. And on the morrow when he departed, he took out two pence, and gave *them* to the host, and said

unto him, Take care of him ; and whatsoever thou spendest more, when I come again, I will repay thee.

36. Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves ?



The Good Samaritan



The Jews took up stones to cast at Him.

37. At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade, et tu fac similiter.

37. And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

The Jews took up stones to cast at Him

Saint John — Chap. 8



DIXIT eis Jesus: Amen, amen dico vobis, antequam Abraham fieret, ego sum.

59. Tulerunt ergo lapides ut jacerent in eum; Jesus autem abscondit se et exivit de templo.



JESUS said unto them, Verily, verily, I say unto you, Before Abraham was, I am⁹.

59. Then took they up stones to cast at him: but Jesus hid himself and went out of the temple, going through the midst of them, and so passed by.



Jesus walking in Solomon's Porch

Saint John — Chap. 10

Et ambulabat Jesus in templo, in porticu Salomonis.

24. Circumdederunt ergo eum Judæi, et dicebant ei : Quousque animam nostram tollis ? Si tu es Christus, dic nobis palam.

25. Respondit eis Jesus : Loquor vo-

AND Jesus walked in the temple in Solomon's porch.

24. Then came the Jews round about him, and said unto him, How long dost thou make us to doubt ? If thou be the Christ, tell us plainly.

25. Jesus answered them, I told you,

bis, et non creditis. Opera quæ ego facio in nomine Patris mei, hæc testimonium perhibent de me;

26. Sed vos non creditis, quia non estis ex ovibus meis.

27. Oves meæ vocem meam audiunt; et ego cognosco eas, et sequuntur me.

28. Et ego vitam æternam do eis; et non peribunt in æternum, et non rapiet eas quisquam de manu mea.

29. Pater meus quod dedit mihi, majus omnibus est; et nemo potest rapere de manu Patris mei.

30. Ego et Pater unum sumus.

31. Sustulerunt ergo lapides Judæi ut lapidarent eum.

and ye believed not: the works that I do in my Father's name, they bear witness of me.

26. But ye believe not, because ye are not of my sheep, as I said unto you.

27. My sheep hear my voice, and I know them, and they follow me:

28. And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand.

29. My Father, which gave *them* me, is greater than all; and no man is able to pluck *them* out of my Father's hand.

30. I and *my* Father are one¹⁰.

31. Then the Jews took up stones again to stone him.



Private Counsels.

J. J. T.



It was no doubt, in the morning that the scene in Solomon's Porch took place. This Porch was on the east of the Temple leading to the Nicanor Gate, and was bounded by the valley of Jehoshaphat. It would therefore be in shadow in the morning, so that Jesus could walk there and teach the people, without suffering from the heat of the sun as he would have done in the afternoon. This porch, as we have already stated, had two cloisters formed by two rows of columns; on the side of the valley of Jehoshaphat it was walled in, and the only openings were small windows at the top of the wall, too high up for any one to be able to look through them into the Temple. Between this supporting wall or rampart, and the porch itself, there were shops and stables, in the latter of which were kept the animals destined to be offered in sacrifice. Now, as the space allotted to them was both low and narrow, the merchants who wished to sell their wares encroached on the porch itself, where they could have more room, and it thus became crowded with merchandise, arousing the just indignation of Jesus, to which we shall refer again further on.



THE PHARISEE AND THE PUBLICAN



The Pharisee and the Publican

Saint Luke — Chap. 18



DIXIT autem et ad quosdam, qui in se confidebant tamquam iusti, et aspernabantur cæteros, parabolam istam :

10. Duo homines ascenderunt in templum ut orarent, unus pharisæus, et alter publicanus.

11. Pharisæus stans, hæc apud se orabat : Deus, gratias ago tibi, quia non sum sicut cæteri hominum, raptores, iniusti, adulteri ; velut etiam hic publicanus.

12. Jejuno bis in sabato ; decimas do omnium quæ possideo.

13. Et publicanus, a longe stans, nolebat nec oculos ad cælum levare ; sed percutiebat pectus suum, dicens : Deus, propitius esto mihi peccatori.

14. Dico vobis, descendit hic justificatus in domum suam ab illo. Quia omnis qui se exaltat, humiliabitur ; et qui se humiliat, exaltabitur.



AND he spake this parable unto certain which trusted in themselves that they were righteous, and despised others :

10. Two men went up into the temple to pray ; the one a Pharisee, and the other a publican.

11. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in the week, I give tithes of all that I possess.

13. And the publican, standing afar off, would not lift up so much as *his* eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.

14. I tell you, this man went down to his house justified *rather* than the other : for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted.



Johanna Chuza

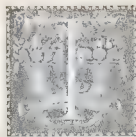
J. J. T.





The Wise and Foolish Virgins

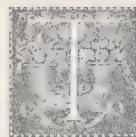
Saint Matthew — Chap. 25



UNC simile erit regnum cæ-
lorum decem virginibus,
quæ accipientes lampades
suas, exierunt obviam
sponso et sponsæ.

2. Quinque autem ex eis erant fatuæ,
et quinque prudentes.

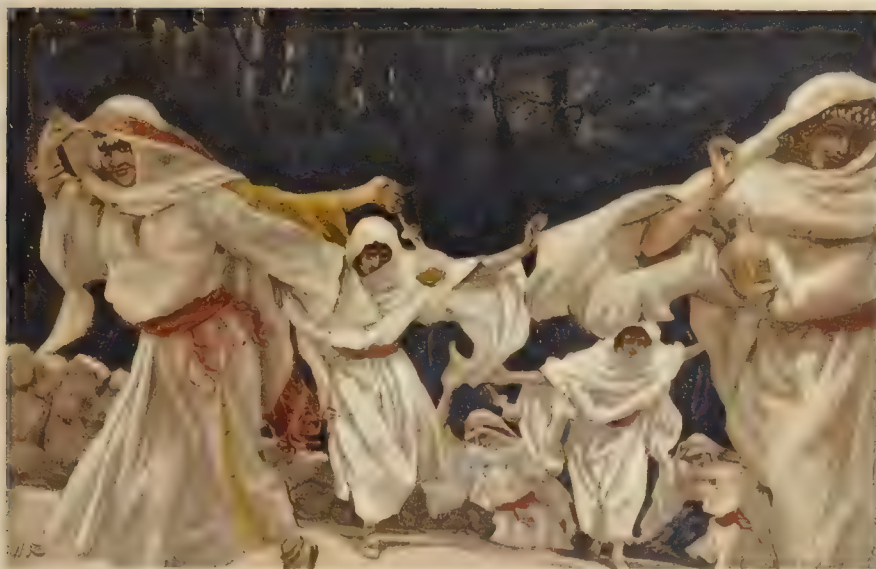
3. Sed quinque fatuæ, acceptis lam-
padibus, non sumpserunt oleum secum.



HEN shall the kingdom of
heaven be likened unto
ten virgins, which took
their lamps, and went forth
to meet the bridegroom.

2. And five of them were wise, and
five *were* foolish.

3. They that *were* foolish took their
lamps, and took no oil with them :



The Foolish Virgins.

4. Prudentes vero acceperunt oleum in vasis suis cum lampadibus.

5. Moram autem faciente sponso, dormitaverunt omnes et dormierunt.

6. Media autem nocte, clamor factus est : Ecce sponsus venit ; exite obviam ei.

7. Tunc surrexerunt omnes virgines illæ, et ornaverunt lampades suas.

8. Fatuæ autem sapientibus dixerunt : Date nobis de oleo vestro, quia lampades nostræ extinguuntur.

9. Responderunt prudentes, dicentes : Ne forte non sufficiat nobis et vobis, ite potius ad vendentes, et emite vobis.

10. Dum autem irent emere, venit sponsus, et quæ paratæ erant intrave-

4. But the wise took oil in their vessels with their lamps.

5. While the bridegroom tarried, they all slumbered and slept.

6. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.

7. Then all those virgins arose, and trimmed their lamps.

8. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out.

9. But the wise answered, saying, *Not so* ; lest there be not enough for us and you : but go ye rather to them that sell : and buy for yourselves.

10. And while they went to buy, the bridegroom came ; and they that were

runt cum eo ad nuptias; et clausa est janua.

11. Novissime vero veniunt et reliquæ virgines, dicentes : Domine, Domine, aperi nobis.

12. At ille respondens, ait : Amen dico vobis, nescio vos.

13. Vigilate itaque, quia nescitis diem neque horam.

ready went in with him to the marriage : and the door was shut.

11. Afterward came also the other virgins, saying, Lord, Lord, open to us.

12. But he answered and said, Verily I say unto you, I know you not.

13. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.



The wise virgins are waiting in the vaulted passage behind the heavy closed door giving access to the court on the ground floor in which are situated the reception rooms, where the



Mary Magdalene at the feet of Jesus

wedding banquet is to take place. They have finished singing the nuptial hymns and whilst awaiting the coming of the bridegroom, the son of their prince, the gentle yet wise and prudent virgins have fallen asleep. After the excitement of preparing for the bridegroom they are able to give themselves up to repose for they have placed their lamps, already lit and burning brightly, at their feet. The light from these lamps shines upon the rose leaves with which the floor is strewn and upon the garlands of flowers and fruit with which, according to old established custom the sombre walls of the ancestral dwelling are decorated. They can wait without any fear of being taken by surprise, their lamps are full of oil and cannot go out. It is very different with the other virgins who are returning in the beautiful Eastern night from their fruitless expedition to buy oil. They have lingered by the way to gossip and sing, and to loiter about in the gardens. The shops of those who sold oil were closed; it was late, and they at last realized that they must make all possible haste to return; so we see them, running, and laughing, as they come to present themselves at the door of the bridegroom to take their share in the fête.

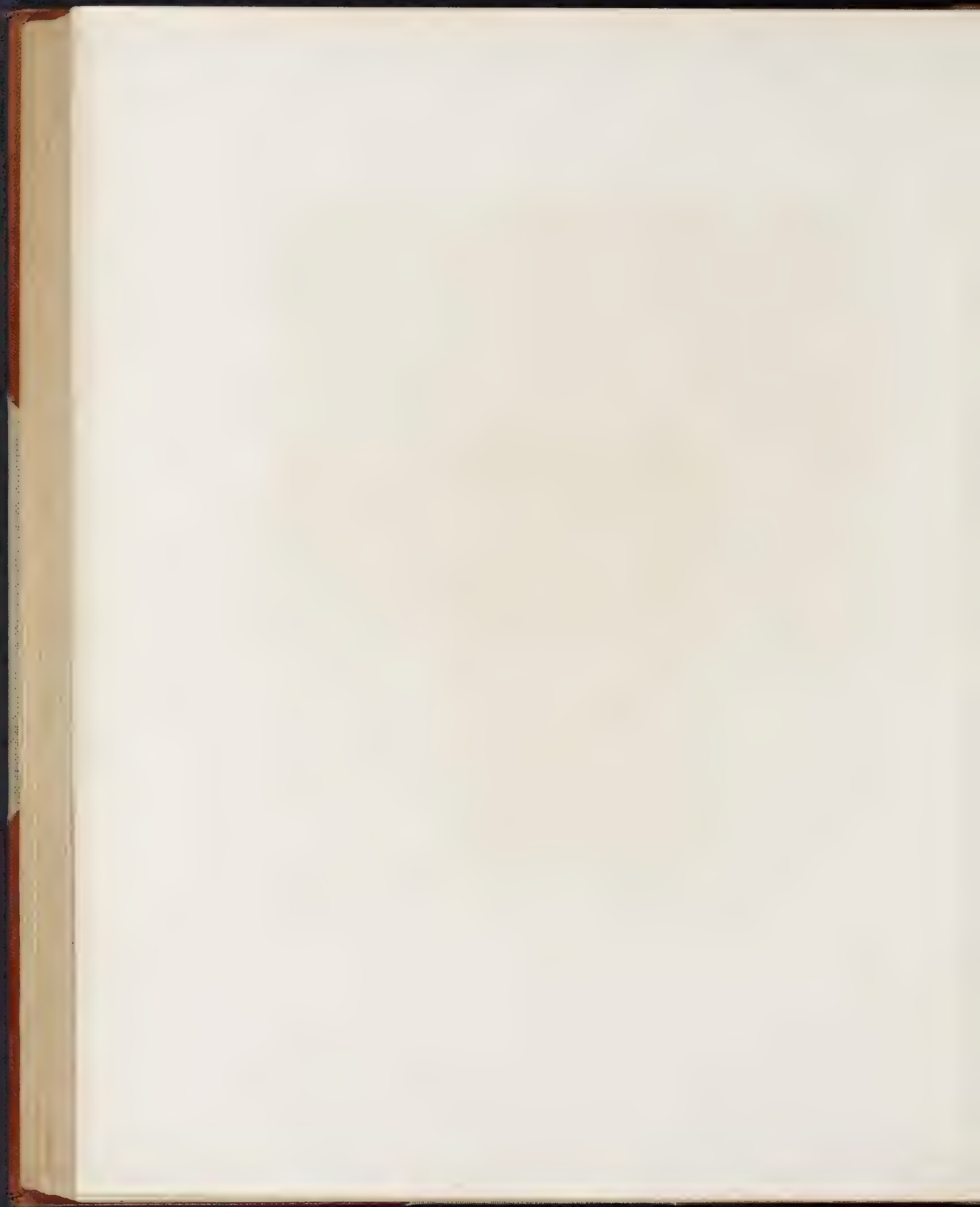
But the bridal procession has already passed in, the door is shut, they that were ready are gone in to the marriage feast, and the places of the poor foolish virgins are given to other friends.

The bridegroom said unto them, « I know you not ».





RESURRECTION OF LAZARUS



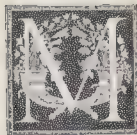


Jesus wept

J. J. T.

Jesus wept

Saint John — Chap. 11



MARIA ergo, cum venisset
ubi erat Jesus, videns
eum, cecidit ad pedes
ejus, et dicit ei : Do-
mine, si fuisses hic, non
esset mortuus frater meus.

33. Jesus ergo, ut vidit eam ploran-
tem, et Judæos qui venerant cum ea
plorantes, infremuit spiritu et turbavit
seipsum.



WHEN when Mary was come
where Jesus was, and saw
him, she fell down at his
feet, saying unto him,
Lord, if thou hadst been
here, my brother had not died.

33. When Jesus therefore saw her
weeping, and the Jews also weeping
which came with her, he groaned in
the spirit, and was troubled,

34. Et dixit : Ubi posuistis eum ?
Dicunt ei : Domine, veni et vide.
35. Et lacrymatus est Jesus.

34. And said, Where have ye laid him ?
They said unto him, Lord, come and see.
35. Jesus wept.

The Raising of Lazarus

Saint John — Chap. 11



ULERUNT ergo lapidem ; Jesus autem, elevatis sursum oculis, dixit : Pater, gratias ago tibi quoniam audisti me.

42. Ego autem sciebam quia semper me audis ; sed propter populum qui circumstat, dixi, ut credant quia tu me misisti.

43. Hæc cum dixisset, voce magna clamavit : Lazare, veni foras.

44. Et statim prodiit qui fuerat mortuus, ligatus pedes et manus institis, et facies illius sudario erat ligata. Dixit eis Jesus : Solvite eum et sinite abire.

45. Multi ergo ex Judæis qui venerant ad Mariam et Martham, et viderant quæ fecit Jesus, crediderunt in eum.



HEN they took away the stone *from the place* where the dead was laid. And Jesus lifted up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42. And I knew that thou hearest me always : but because of the people which stand by I said *it*, that they may believe that thou hast sent me.

43. And when he thus had spoken, he cried with a loud voice, Lazarus, come forth.

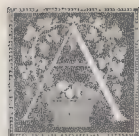
44. And he that was dead came forth, bound hand and foot with graveclothes : and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45. Then many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him.



The prodigal Son

Saint Luke — Chap. 15



IT autem : Homo quidam
habuit duos filios;

12. Et dixit adolescen-
tior ex illis patri : Pater,
da mihi portionem sub-
stantiæ quæ me contingit. Et divisit
illis substantiam.

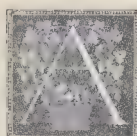
13. Et non post mul-
tos dies, congregatis
omnibus, adolescen-
tior filius peregre pro-
fectus est in regionem
longinquam, et ibi dis-
sipavit substantiam su-
am vivendo luxuriose.

14. Et postquam
omnia consummasset,
facta est fames valida
in regione illa, et ipse
cœpit egere.

15. Et abiit, et ad-
hæsît uni civium re-
gionis illius. Et misit
illum in villam suam,
ut pasceret porcos.

16. Et cupiebat im-
plere ventrem suum
de siliquis quas porci
manducabant; et nemo illi dabat.

17. In se autem reversus, dixit :
Quanti mercenarii in domo patris mei



ND he said, A certain man
had two sons:

12. And the younger
of them said to *his* father,
Father, give me the por-
tion of goods that falleth to *me*. And he
divided unto them *his*
living.

13. And not many
days after the younger
son gathered all toge-
ther, and took his jour-
ney into a far country,
and there wasted his
substance with riotous
living.

14. And when he
had spent all, there
arose a mighty famine
in that land; and he
began to be in want.

15. And he went
and joined himself to
a citizen of that coun-
try; and he sent him
into his fields to feed
swine.

16. And he would
fain have filled his bel-
ly with the husks that

the swine did eat: and no man gave unto
him.

17. And when he came to himself, he
said, How many hired servants of my



abundant panibus, ego autem hic fame pereo.

18. Surgam et ibo ad patrem meum, et dicam ei : Pater, peccavi in cælum et coram te.

19. Jam non sum dignus vocari filius tuus; fac me sicut unum de mercenariis tuis.

20. Et surgens, venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipse, et misericordia motus est; et accurrens, cecidit super collum ejus et osculatus est eum.

21. Dixitque ei filius : Pater, peccavi in cælum et coram te; jam non sum dignus vocari filius tuus.

22. Dixit autem pater ad servos suos : Cito proferte stolam primam, et induite illum, et date annulum in manum ejus et calceamenta in pedes ejus.

23. Et adducite vitulum saginatum et occidite, et manducemus et epulemur;

24. Quia hic filius meus mortuus erat, et revixit; perierat, et inventus est. Et cœperunt epulari.

25. Erat autem filius ejus senior in

father's have bread enough and to spare, and I perish with hunger!

18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee,

19. And am no more worthy to be called thy son : make me as one of thy hired servants.

20. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22. But the father said to his servants, Bring forth the best robe, and put *it* on him; and put a ring on his hand, and shoes on *his* feet :

23. And bring hither the fatted calf, and kill *it*; and let us eat, and be merry :

24. For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25. Now his elder son was in the



Steps leading to the Tombs of the Kings.

J.-J. T.

agro, et cum veniret et appropinquaret domui, audivit symphoniam et chorum.

26. Et vocavit unum de servis, et interrogavit quid hæc essent.

27. Isque dixit illi: Frater tuus venit, et occidit pater tuus vitulum saginatum, quia salvum illum recepit.

28. Indignatus est autem, et nolebat introire. Pater ergo illius egressus, cœpit rogare illum.

29. At ille respondens, dixit patri suo: Ecce tot annis servio tibi, et numquam mandatum tuum præterivi, et numquam dedisti mihi hædum ut cum amicis meis epularer.

30. Sed postquam filius tuus hic, qui devoravit substantiam suam cum meretricibus, venit, occidisti illi vitulum saginatum.

31. At ipse dixit illi: Fili, tu semper mecum es, et omnia mea tua sunt;

32. Epulari autem, et gaudere oportebat, quia frater tuus hic mortuus erat, et revixit; perierat, et inventus est.

field: and as he came and drew nigh to the house, he heard musick and dancing.

26. And he called one of the servants, and asked what these things meant.

27. And he said unto him, Thy brother is come; and thy father hath killed the fatted calf, because he hath received him safe and sound.

28. And he was angry, and would not go in: therefore came his father out, and intreated him.

29. And he answering said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment: and

yet thou never gavest me a kid, that I might make merry with my friends:

30. But as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31. And he said unto him, Son, thou art ever with me, and all that I have is thine.

32. It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.



We may perhaps assume that the parables of Jesus were not all made up entirely on the occasion of their being related, but that He quoted, to enforce the teaching of the moment, some incident of local occurrence, so well known to every one, that it was sure to appeal forcibly to the minds of His hearers. The details given in the parable under notice lead us to suppose that the «certain man who had two sons», lived in the north of Galilee. The districts to the south of the ancient Pannium which later became Caesarea Philippi are extremely fertile, and in addition to the goats and sheep, common to all mountainous countries, they support large herds of cattle, which require far better grazing grounds. Hence the mention of the fatted calf in the Gospel narrative. Moreover, the ease with which the prodigal son got away is explained by the near neighbourhood of the maritime cities of Tyre and Sidon, where the sight of ships going and coming in was an ever present temptation to the taking of distant voyages. No doubt, one of these vessels took the truant to Alexandria or some port of Cyrenaica, or of Tripoli, where it was neither against law or custom to keep herds of swine and where he had every facility for debauchery, but at the same



The Return of the Prodigal Son

J-47.

time, was not too far away from his home for him to return to it on foot.

The husks referred to in the sacred text were probably the fruit of the carob-tree, which belongs to the leguminous or food-bearing group, and is met with in considerable numbers throughout Syria and Egypt, occurring also as far west as Italy and Spain. In the last named country this tree is called the Algaroba, a translation of the Chaldean «Kharoub» or carob. It is also sometimes spoken of as the Egyptian fig or Saint John the Baptist's bread tree, the last name being doubtless given to it because the Forerunner of Our Lord is supposed to have eaten the fruit. The pods of the Oriental variety

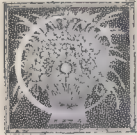
of the carob-tree are about six inches long by from 2 to 2 and a half inches broad; they contain a kind of whitish pulp with a sweet but insipid flavour, and they are still used as food for cattle, as they were in the time of Jesus Christ.

They are however also eaten by the very poor, and being obliged to have recourse to them is considered a great hardship, which explains the choice of this detail in the parable of the prodigal son, as an illustration of his extreme destitution.



The Evil Counsel of Caiaphas

Saint John — Chap. 11



OLLEGERUNT ergo pontifices et pharisæi concilium, et dicebant : Quid facimus, quia hic homo multa signa facit?



HEN gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles.

48. Si dimittimus eum sic, omnes credent in eum; et venient Romani, et tollent nostrum locum et gentem.

49. Unus autem ex ipsis Caiaphas nomine, cum esset pontifex anni illius, dixit eis : Vos nescitis quidquam.

50. Nec cogitatis quia expedit vobis ut unus moriatur homo pro populo, et non tota gens pereat.



Jesus on His way to Ephraim

48. If we let him thus alone, all *men* will believe on him: and the Romans shall come and take away both our place and nation.

49. And one of them, *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50. Nor consider that it is expedient for us, that one man should die for the people, and that the

whole nation perish not.

51. Hoc autem a semetipso non dixit; sed cum esset pontifex anni illius, prophetavit quod Jesus moriturus erat pro gente;

52. Et non tantum pro gente, sed ut filios Dei, qui erant dispersi, congregaret in unum.

53. Ab illo ergo die cogitaverunt ut interficerent eum.

51. And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation;

52. And not for that nation only, but that also he should gather together in one the children of God that were scattered abroad.

53. Then from that day forth they took counsel together for to put him to death.

Jesus on His way to Ephraim

Saint John — Chap. 11

JESUS ergo jam non in palam ambulabat apud Judæos, sed abiit in regionem juxta desertum, in civitatem quæ dicitur Ephrem, et ibi morabatur cum discipulis suis.

JESUS therefore walked no more openly among the Jews; but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples.



The district near the wilderness called Ephraim, to which Our Lord retired is said to be situated near Djifneh, in the wild, shut-in mountain group bordering the valley of Ain-el-Aramiyeh, beyond which are the curious and interesting ruins of Shiloh. True harbours of refuge, the gorges and ravines, dominated by all but inaccessible mountains, clad with luxuriant verdure, can only be reached by paths suitable to goats. At day-break the smoke from secluded mountain homes can be seen crowning the summits of the hills whilst deep down in the valleys, where the vegetation is denser, the morning mist still hovers. There amongst the countless clumps, I had almost said the thickets, of pink cyclamen, Jesus could easily have found the refuge He sought. It is easy to understand the reasons for His retirement: the exasperation of the Jews against Him was such that His life was in danger, and He had not yet finished His work, or to quote His own words, « His hour had not yet come », and it did not suit Him to expose Himself needlessly to a violence to which it was not His intention to submit.



An Armenian

Suffer the little children to come unto me

Saint Mark — Chap. 10



ET offeriebant illi parvulos ut tangeret illos. Discipuli autem comminabantur offerentibus.

14. Quos cum videret Jesus, indigne tulit, et ait illis : Sinite parvulos venire ad me, et ne prohibueritis eos; talium enim est regnum Dei.

15. Amen, amen dico vobis, quisquis non receperit regnum Dei velut parvulus, non intrabit in illud.

16. Et complexans eos, et imponens manus super illos, benedicebat eos.

SANCT. LUC. — C. 18.

15. Afferebant autem ad illum et infantes, ut eos tangeret. Quod cum viderent discipuli, increpabant illos.

16. Jesus autem convocans illos, dixit : Sinite pueros venire ad me, et nolite vetare eos; talium est enim regnum Dei.

17. Amen dico vobis, quicumque non acceperit regnum Dei sicut puer, non intrabit in illud.



AND they brought young children to him, that he should touch them : and *his* disciples rebuked those that brought *them*.

14. But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not : for of such is the kingdom of God.

15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

16. And he took them up in his arms, put *his* hands upon them, and blessed them.

SAINT LUKE. — CH. 18.

15. And they brought unto him also infants, that he would touch

them : but when *his* disciples saw *it*, they rebuked them.

16. But Jesus called them *unto him*, and said, Suffer little children to come unto me, and forbid them not : for of such is the kingdom of God.

17. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein.



A typical Jew of Jerusalem.



Jesus is about to pass by, the fame of His benevolent works has gone before Him; every body knows how kindly he receives all who come to Him. Sick children are brought to Him to be healed of their sufferings, those who are well, that He may touch them and thus preserve them from all future ill. In Palestine, the women take their children to market and everywhere else with them, and on hearing that the Master was to pass by, they hastened to Him in great numbers, carrying their little ones. Crowds drew other crowds, and very soon the road would doubtless have been blocked up, making circulation impossible, so the disciples interfered, rebuking and driving back the mothers whose cries and supplications gave a certain appearance of disorder to the scene. But Jesus shewed Himself indulgent to the popular enthusiasm; He was always good to every body and all who had come to Him went away healed, or rejoicing in the blessings they knew would for long afterwards accrue to them through the touch of the Prophet. The words of the text: « indigne tulit » or much displeased, shew that the roughness of the disciples greatly vexed Our Lord and made Him very angry with His followers. It always grieved Him to find Himself so little understood even by His disciples and He sometimes said to them: « Ye know not what manner of spirit ye are of. »





Zacchæus in the Sycomore Tree

Saint Luke — Chap. 19



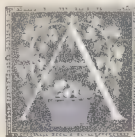
Et ingressus perambulabat
Jericho.

2. Et ecce vir nomine
Zachæus; et hic princeps
erat publicanorum, et ipse

dives.

3. Et quærebat videre Jesum, quis
esset; et non poterat præ turba, quia
statura pusillus erat.

4. Et præcurrens ascendit in arbo-



ND *Jesus* entered and pass-
ed through Jericho.

2. And, behold, *there*
was a man named Zac-
chæus, which was the chief

among the publicans, and he was rich.

3. And he sought to see *Jesus* who
he was; and could not for the press,
because he was little of stature.

4. And he ran before, and climbed up

rem sycomorum ut videret eum, quia inde erat transiturus.

5. Et cum venisset ad locum, suspiciens Jesus vidit illum, et dixit ad eum: Zachæe, festinans descende, quia hodie in domo tua oportet me manere.

6. Et festinans descendit, et excepit illum gaudens.

7. Et cum viderent omnes, murmurabant, dicentes quod ad hominem peccatorem divertisset.

8. Stans autem Zachæus, dixit ad Dominum: Ecce dimidium bonorum meorum, Domine, do pauperibus; et si quid aliquem defraudavi, reddo quadruplum.

9. Ait Jesus ad eum: Quia hodie salus domui huic facta est, eo quod et ipse filius sit Abrahæ.

10. Venit enim Filius hominis quærere et salvum facere quod perierat.

into a sycomore tree to see him: for he was to pass that way.

5. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchæus, make haste, and come down, for to day I must abide at thy house.

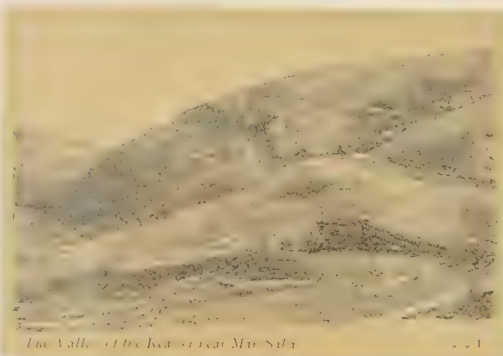
6. And he made haste, and came down, and received him joyfully.

7. And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man that is a sinner.

8. And Zacchæus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore *him* fourfold.

9. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham.

10. For the Son of man is come to seek and to save that which was lost.



The Valley of Jericho, or near Mt. Sair

The sycomore tree is held in high esteem in Palestine where it may, so to speak, be called a privileged tree. Near villages, towns and wayside resting places, specimens may be seen which have grown in the course of years to colossal proportions. They keep their foliage till the winter is far advanced and travellers rest beneath their shade or friends meet together under them for the interminable discussions Orientals are so fond of. The branches begin low down, almost close to the ground so that it is easy to climb up and sit amongst them. This rendered it a very simple matter for Zacchæus to overlook the crowd and watch the passing by of Him who had drawn it together.



The Healing of the two blind Men at Jericho

Saint Matthew — Chap. 20



Tegredientibus illis ab Jericho, secuta est eum turba multa.

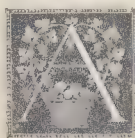
30. Et ecce duo cæci sedentes secus viam, audierunt quia Jesus transiret, et clamaverunt, dicentes : Domine, miserere nostri, fili David.

31. Turba autem increpabat eos ut tacerent. At illi magis clamabant, dicentes : Domine, miserere nostri, fili David.

32. Et stetit Jesus, et vocavit eos et ait : Quid vultis ut faciam vobis?

33. Dicunt illi : Domine, ut aperiantur oculi nostri.

34. Misertus autem eorum Jesus, tetigit oculos eorum. Et confestim viderunt, et secuti sunt eum.



AND as they departed from Jericho, a great multitude followed him.

30. And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, *thou* son of David.

31. And the multitude rebuked them, because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, *thou* son of David.

32. And Jesus stood still, and called them, and said, What will ye that I shall do unto you?

33. They say unto him, Lord, that our eyes may be opened.

34. So Jesus had compassion *on them*, and touched their eyes : and immediately their eyes received sight, and they followed him.



There is nothing now left of Jericho but its site and a few ruins. The houses having been built of stones and mud, the rain has washed away the latter, leaving the former only which gradually became scattered round about. The foundations have, however, in many cases remained and with patience and care a considerable portion of the town can be made out, with the remains of aqueducts, the beginnings of bridges, etc. The spring which Elisha



The Healing of the two blind Men at Jericho

1-1

« healed » too, with the streams which flow from the mountain still yield a plentiful supply of water for the needs of a large and important town. The soil is very fertile and we can well understand the ancient renown of the city of Jericho, the name of which signifies « the place of fragrance ».

The scene described in the Gospel as taking place at Jericho resembled greatly many another related in the sacred text. As we have already stated, beggars collected in preference beside the main roads of traffic as they were more likely to receive liberal alms there than elsewhere. These two blind men, guessing from the crowds attending Him, that the Prophet was about to pass by, cried out to attract His attention and get Him to heal them. Jesus, as was His wont, was occupied in teaching the people and did not at first appear to perceive what was required of Him; the bystanders therefore, annoyed by the noise the men were making, which prevented them from hearing the words of the Teacher, rebuked them, telling them to hold their peace. But they only cried out the more, and in the end their prayer was granted.



EXPLANATORY NOTES

(1) Page 82 : « That which is born of the flesh is flesh; and that which is born of the Spirit is Spirit. »

That is to say : Through his natural birth man's nature is earthly, animal, sinful; by baptismal regeneration he receives a higher life, he is purified and sanctified, he becomes the child of God. (Cornel. a Lap., Menochius, etc.)

(2) Page 101 : « Preaching the Gospel of the Kingdom. »

The Good news that the Kingdom of Heaven was at hand. (Menochius.)

(3) Page 160 : « He could there do no mighty works. »

« He could do no miracles » means here as elsewhere in the Bible that He had His reasons for not choosing to do them; such as the unbelief of the people of the country. (Menochius, etc.)

(4) Page 182 : « Him hath God the Father sealed. »

He marked Him with His seal in proclaiming Him to the world as His Son, and as the Messiah foretold by the Prophets, by the testimony of the voice coming down from Heaven, and by numerous and striking miracles. (Menochius.)

(5) Page 194 : « Thou art the Christ, the Son of the living God. »

By these words saint Peter means to say that Jesus is the Son of God by birth and not by adoption, and he thus confesses the divinity of His Master. (Menochius, etc.)

(7) Page 194 : « He commanded them to tell no man that He was Jesus the Christ. »

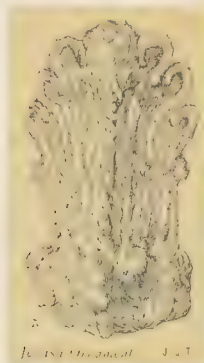
Our Saviour forbid His disciples to publish His miracles and publicly to proclaim His divinity, either with a view to not giving occasion for the blasphemy and violence of His enemies, or with a view to awaiting the time when the minds of men being better prepared, should be more capable of receiving that sublime truth, His resurrection notably. (Menochius, Fillion.)

(9) Page 240 : « Before Abraham was, I am. »

Jesus meant to say that He is God, and as such had existed before all time. (Menochius, etc.)

(10) Page 242 : « I and my Father are one. »

Christ here asserts that He possesses the same divine nature as His Father, that He is God even as He is one and the same God with Him. (Corn. a Lap. Menochius and all other Catholic commentators.)



Jesus Christ 3-7

THE MINISTRY

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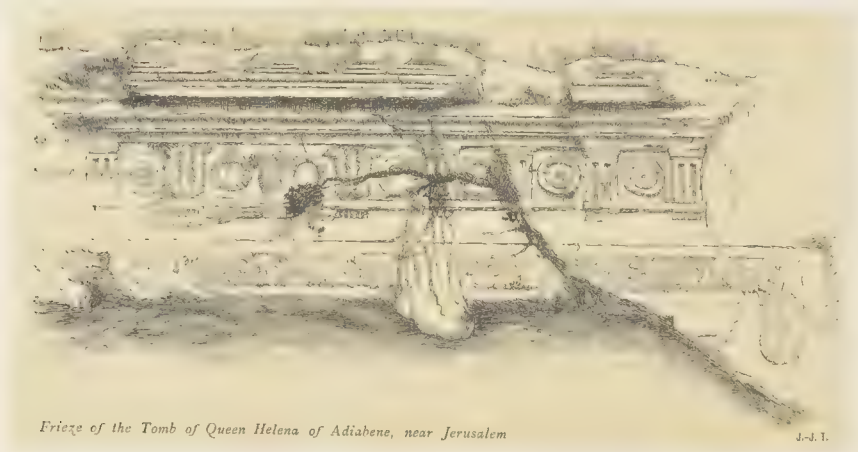
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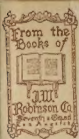
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